

# Some Assumptions.

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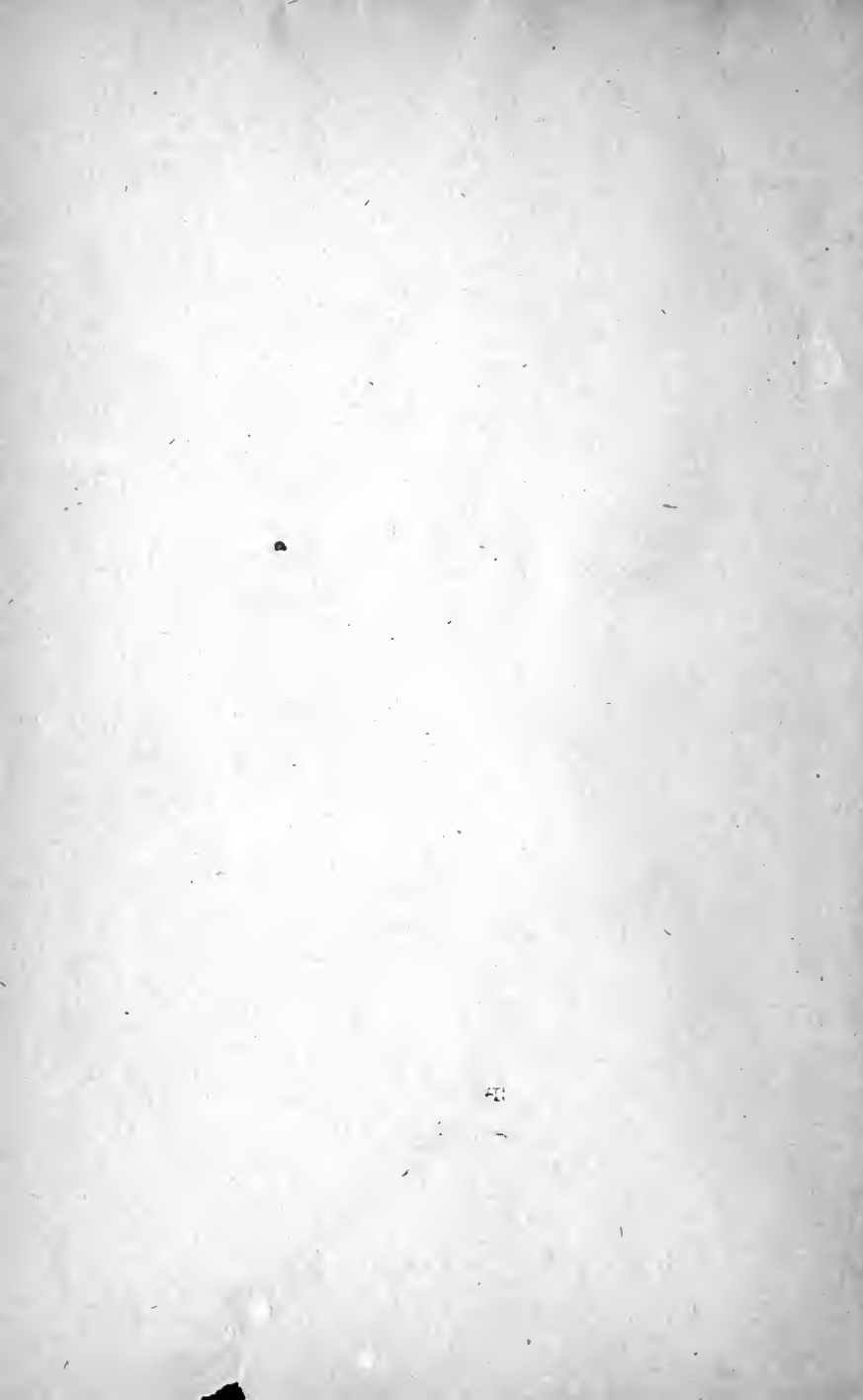
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# "SOME ASSUMPTIONS,"

CONCERNING THE

GREAT GEOGRAPHICAL, POLITICAL, SOCIAL, AND

RELIGIOUS CHANGES, EXPECTED

TO OCCUR IN 1882.

BY H. W. OSWALD.

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." (Jer. iii. 15.)

"Knowledge shall be increased."

"None of the wicked shall understand, but the wise shall understand."  
(Daniel xii. 4, 10).

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# DEDICATION.

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TO THE "GREAT PEOPLE" \*

THE TRIBE OR NATION OF MANASSEH,

COMMONLY KNOWN AS

THE UNITED STATES OF AMERICA ;

ALSO "ALL ISRAEL"† AND "JUDAH,"‡ AND THE

STRANGERS§ SOJOURNING WITH MANASSEH.

THE FOLLOWING WORK ON "SOME ASSUMPTIONS"

CONCERNING "THE GREAT CHANGES OF

THE NEAR FUTURE,"

IS MOST HUMBLY AND RESPECTFULLY

DEDICATED, BY ONE WHO

BELIEVES HIMSELF

TO BE

A REUBENITE.

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\* Genesis xlviii. 19 ; † British ; ‡ Jews ; § Ezek. xlvii. 22, 23 ; Numbers xv. 15, 16, 29.



## PREFACE.

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During a visit of some months duration to "Old England" in 1870-71, a beloved sister placed in the writer's hands a copy of Mr. Edward Hine's *Twenty-seven Identifications of the British Nation with the Lost Ten Tribes of Israel*. The reading of that pamphlet was forthwith begun, and so interesting and convincing a "a light" did the arguments cited, present, that it was with a feeling of sadness the end was reached. The reading had seemed to create a longing to learn more, and from that day to this, various have been the *shifts* and *pinches* experienced in order to satisfy the *longing* then created to "hear the Word of the Lord" as interpreted in the common sense way by the marvellous teaching of Mr. Hine.

Suffice it to say that for the past nine years the subject has been all-absorbing, and it is hoped beneficial to one, who trusts that the following pages may beget a like *longing*, with God's blessing, in the hearts of some, to whom perhaps the Scriptures appear to be very hard to understand; and if only *one* is brought to "Search those Scriptures" and by their teaching led to lead a better and a truer life, then let the *assumption* be, that this pamphlet has not been written in vain.

No originality of merit is claimed for this work, the opinions of Mr. Hine, "Philo-Israel," Cockburn Muir, Thomas Patterson, Dr. Rugg, Mr. Gott, Francis Newberry, "Meni," and "Cymrii," and many other *Identifiers* in Great Britain, with those of Dr. Joseph Wild, Brooklyn, N. Y., and other writers in America, have all been digested, and although all of those writers throw *floods of light* upon the pages of the Bible, to what has ever before been accomplished, still there is, it seems, a lack of definiteness with all of them, as to what, and how the by-all-expected mighty changes will consist of, and be brought about, that are now upon the very eve of being carried out.

The opinions and *assumptions* offered in these pages are only assumptions ; all men are liable to error, and it is perhaps only by comparing ideas, that anything like a clear understanding can be obtained of what Jehovah in His wisdom is about to bring upon His people, and the inhabitants of the earth, within the next few years ; and if He in mercy gives to some other men the *understanding heart*, and these pages assist in any way to clear the way to a better understanding of His will, may all glory be to Him alone.

It is to be admitted that until the writings of Mr. Hine had been met with, and studied, the prophetic part of the Bible was the veriest enigma to this *Israelite*, and, with the reader's leave, "*May God bless Mr. Hine*" for the *blindness* he, under God, has caused to fall from eyes, that let us hope, see much clearer than formerly. With the knowledge of the whereabouts of the "*Nation of Israel*," the Bible does indeed become a new book, and offers the only sure solution to all the events that are crowding in these days the social, and religious chapters in the history of Israel, Manasseh, and the kingdoms of the *earth*.

To some readers, entirely unacquainted with the "Identity of Israel" subject, the conclusions reached in this work may appear unreasonable and even incredible, but what Jehovah has promised, that He is able and sure to perform, for *He is Jehovah* and changes not ; of long suffering and great mercy to those who seek Him, terrible and a jealous God to all such as forget, or place other Gods before Him. From the wonderful accordance of the teachings of the Great Pyramid in Egypt with the Bible, little doubt would seem to be left, with any that have studied "Pyramidology," either from the writings of Professor C. Piazzi Smyth, the Astronomer Royal for Scotland, "*The Great Pyramidist*," or any other man's, that the impending, overhanging-into-our-time-wall, of the Southern end of the Grand Gallery of the Pyramid denotes a sudden falling onto our days, of a *crushing catastrophe*, and that 1881·6 inches or years from the birth of Christ will doubtless fulfil the days of this age or dispensation, to be followed, for those spared to see the days beyond, by an entirely new and wondrous era !

The query has been raised, and is again repeated, Is this year the 1880th from the birth of Christ ? Was Christ born on the 25th of December 1879 years ago last December ? if so, (and it is a very general belief) about August 1882, ought to witness

another mighty change in the axis of the earth, the last of such having probably occurred at the Noahic flood.

Except the short references to the marks of identity, (for the assumption that the Lost Ten Tribes as a nation, are to be found represented to-day by Great Britain; and the half tribe of Joseph—Manasseh—is to be found in the “Great People” of the United States of America); given in a former pamphlet, viz: “1881-1882, or the Great Changes in the Near Future,” no attempt will be made to bring forward proofs in favor of those arguments; the works of other writers, (who by the bye are *legion* now, and increasing) fully enter into this branch of the subject, and the reader if so inclined, can consult the able arguments of Mr. Edward Hine, “Philo-Israel,” Cockburn Muir, Dr. Wild, and the host of other *identifiers* whose views can be purchased from Messrs. Wilson & Jones, 188 Monroe St., Chicago, Ill., who will send Catalogues of works on “Identity,” to any address on application.

The subjects discussed in this work are in the form of separate articles, and have been written at different times from 1877 to the present 1880. An unmistakable varying of opinion will thus occasionally be apparent, which has been made necessary as better *light* has been vouchsafed; nothing like order in the compilation, or literary correctness, must be expected; but the “opinions” it is hoped will be found given in an understandable manner, and as briefly, as the treatment of the subjects require: repetition will be noticeable in many instances owing to the way the subject-matter has at different times been produced, so that with “line upon line, precept upon precept; here a little, and there a little” light, it is hoped, may be afforded, and the attentive reader, if such there may be, is respectfully admonished to “Search the Scriptures” to see if the things treated of, are so.

Belonging probably to the tribeship of Rueben, the writer is consequently, and by choice since his eyes were opened, a British subject; believing that David’s Royal line—the Lord’s anointed—is perpetuated to-day in the Royal Family of Great Britain; and that after 1882 the United States of America will be re-united with Great Britain, which nations with the Jews consolidated, will form the everlasting Kingdom, “the *one nation* upon the mountains of Israel, one King being King to them all.”

And so all Israel and Judah (Jews) let us hope in a few years will say, as says a Ruebenite to-day, "God bless Israel's Sovereign;" and may the present Sovereign, the beloved Victoria, be spared to see "many days the other side of the *impending wall* of the Grand Gallery of the Pyramid, and participate in the exceeding glories promised to Israel, after their manifestation, and restoration to that land which Jehovah has sworn to give unto Abraham and his seed for ever.

The following, motto of the *Melbourne Argus*, is perhaps not inappropriate to our task; "I am in the place where conscience demandeth of me to speak the truth, therefore the truth I speak (God helping me), impugn it whoso list."

H. W. OSWALD.

San Francisco, July, 1880.



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## SCRIPTURE TEXTS.

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“For we know that the whole creation groaneth and travaileth together in pain until now.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God:” Romans viii. 19-23.

“Therefore . . . prepare to meet thy God, O Israel.” Amos iv. 12.

(For) “God shall come and shall not keep silence; *a fire* shall devour before Him, and it shall be very tempestuous round about Him.

He shall call to the heavens from above, and to the earth, *that He may judge His people.*” Psalm l. 3, 4.

“And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the East, and the Mount of Olives shall cleave in the midst thereof toward the East and toward the West, and there shall be a very great valley: and half of the mountain shall remove toward the North, and half of it toward the South.” Zech. xiv. 4.

“And it shall come to pass that in all the land (Israel’s) saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through *the fire*, and will refine them as silver is refined, and will try them as gold is *tried*: they shall call on my name, and I will hear them:

I will say, It is my people: and they shall say, The Lord is my God.” Zech. xiii. 8, 9.

“Therefore the prudent shall keep silence in that time: for it is an evil time.” Amos v. 13.

## SOME ASSUMPTIONS.

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### ARTICLE I.

“THE LAND SHADOWING WITH WINGS;”—“THE ARM OF THE LORD,” OR WILL AMERICA BE JOINED BY LAND TO AFRICA?—MANASSEH AND THE CHINESE;—“THE HURT OF THE DAUGHTER OF MY PEOPLE;”—TESTIMONY GIVEN BY THE GREAT PYRAMID THAT “THOSE DAYS SHALL BE SHORTENED.”

Perhaps by none of the commentators of by-gone days have the texts here brought to the consideration of the reader, been attempted to be explained. Their singular adaptability, and extraordinary significance to events transpiring in the United States to-day, have induced the writer to bring them to the notice of all interested in the “Identity.”

The wonderful revelations and truer interpretation of the Scriptures brought to light by the marvellous theory of Mr. Edward Hine of London, have opened the eyes of some of the *blind servants* of the Lord, and from all parts of the world, “here a little and there a little,” more sense

and understanding is being constantly thrown upon the pages of the word of our God.

It will not be attempted at this writing to explain the passages quoted, as having reference to "the hurt of the daughter of my people;" they require careful study; and the writer by no means feels competent to interpret them. The man who interprets them aright, will perhaps in part have answered the interrogations expressed in Jeremiah ix. 12: "Who is the wise man, that may understand this? and *who* is he to whom the mouth of the Lord hath spoken that he may declare it?" . . . .

The Chinese Question, is at the present time, prominently before the people of the United States of America. Of its merits for good or evil, this article will not treat, they have already been argued by scores of advocates *pro* and *con*. Had the general business of America, especially of California, continued as good as it was five or six years ago, the probability is, the Chinese difficulty would not have received the agitation it has.

The desire of this writing is to bring to the serious attention of all thinking people, an entirely new view of the subject, and to point out some texts of Scripture, that the writer confidently believes, relate to that peculiar people, the Chinese.

A little preliminary explanation is required however, to enable most people to understand

how differently—how amazingly plainer—the Scriptures read, when the knowledge of the distinction between Israel and Judah is fully comprehended; a distinction without understanding which “seven-eighths of the Bible are generally misunderstood” writes Edward Hine the great English “*Israel Identifier*.” The theory of Mr. Hine, is,

1. That in Great Britain is to be found the long lost Nation of Israel (proper) of the Ten Tribes, sometimes referred to in Scripture as Ephraim.

2. That in the United States of America, is to be found the one colony—(child, or daughter, in Bible language)—lost by Great Britain or Israel—“*The Great People*,” or Nation of the Tribe of Manasseh; (Gen. xlviii. 19; Isaiah xlix).

3. That in the Jews, (commonly so called) is to be found the scattered Nation of Judah, comprised of the Tribes of Judah and Levi only.

The Nation of Israel (Ten Tribes) was carried captive to Assyria, cir. B. C. 720 and have never as yet been re-united with the Nation of Judah (Two Tribes), commonly known as the Jewish kingdom, which nation was carried captive to Babylon cir. B. C. 588; restored to their land (Palestine) after seventy years, and finally scattered over the whole earth about A. D. 70 by the Roman General Titus. This people, it need hardly be said, are known everywhere as Jews, and are a

scattered people to this day. They (Judah or the Jews) were to be known as “a by-word every where” (Jer. xxiv. 9); to be few, “bereft of children” (Jer. xv. 7), without a government (Jer. xvii. 4); while Israel (proper) must be a multitudinous people (Hosea i. 10); under a Monarchy for ever; with David’s seed ruling over them (Jer. xxxiii. 20, 21; and verses 1, 25, 26); and exist as a nation (not nations) so long as Sun and Moon endure (Jer. xxxi. 35, 36); they were not to be known by name (Hosea i. 9; Isaiah lxv. 15); but were *to be “blinded”* until the latter days (Romans xi. 25).

This short explanation it is hoped, will enable any one to see that Israel was, and is, composed of two separate and distinct branches, to-wit: the Nation of Judah or the Jews—scattered everywhere; and the Nation of Israel, (of the Ten Tribes) which Nation in these our days, is clearly identified with the Nation of Great Britain.

It is however with another branch or part of Israel that we have to do, viz. the “Great People” or Nation of the tribe of Manasseh, or half the tribe of Joseph. Manasseh was the eldest son of Joseph.

Jacob, in blessing Joseph’s two sons, gave Ephraim, the youngest, the pre-eminence, and when Joseph expostulated, said, “He (Manasseh) also shall become a People, and he also shall be great, but truly his younger brother (Ephraim) shall be greater than he, and his seed (Ephraim’s) shall

become a multitude of Nations (Gen. xlviii. 19). It is assumed that Manasseh is represented to-day, by the *Great People* or Nation of the United States of America—the only colony—child or daughter in Bible language—lost by Israel or Great Britain. Israel (10 tribes) was dispersed after the Assyrian captivity, and remained many days without a King, as Hosea foretold, (chap. iii. 4), until the tribes were re-united in the *Isles* after their wanderings.

With this digression we will quote and consider our text. Please turn to the third chapter of Zephaniah, and at the tenth verse read:

“From beyond the rivers of Ethiopia, my suppliants, even the *daughter of my dispersed* shall bring mine offering.”

Now if Israel, or Britain, is here alluded to, as my dispersed, the *daughter of my dispersed must be Manasseh, or United States of America.*

Ethiopia being in Africa, beyond its rivers the Atlantic is met, which crossed, “The land shadowing with wings beyond the rivers of Ethiopia” (Isaiah xviii. 1); most aptly applies to the land of the United States of America.

When it is remembered that the Emblematic Eagle of the United States is the only truly represented bird—the other nations adopting a deformed, double-headed monster—and is also represented with outspread or *Shadowing Wings*, and those wings shadowing the shield embla-

zoned with the thirteen original stars and stripes, (significant of the thirteen original states, and also the thirteen Tribes of Israel) representing the land or country occupied by those states, the inference is somewhat conclusive that the United States is alluded to, by Isaiah and Zephaniah.

Some writers have taken "shadowing with wings" to mean "owning ships", but the Great American Eagle fills the description probably better, and in a more literal manner, than any such *ship* interpretation.

A passing remark right here, concerning the somewhat significant passages of Zephaniah and Isaiah referred to:—"Beyond the rivers of Ethiopia"; \* and then for the Chinese.

These ominous words "Beyond the rivers of Ethiopia seem to have a most important bearing on some of the tremendous changes about to take place in the geography or appearance of the earth, from what it is to-day.

We assume that before the restoration of Israel takes place—say after 1882—the great and terrible day of the Lord's anger and vengeance must come off; and Isaiah (xiii. 13th verse) records that at that time Jehovah "*will shake the heavens, and the earth shall remove out of her place.*" Jeremiah also records that at the fall of Esau or

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\* Ethiopia in these passages, we think, means the whole of Africa, as the word "Africa" to our knowledge is not to be found in the Bible.



Edom, which we assume to mean Turkey of the present day, "*the earth will be moved*" (Jer. xlix. 21).

The fulfilment of these prophecies, *will "create new heavens and a new earth"* (Isaiah lxv. 17), i. e. the face of the heavens and earth will be changed, and will be entirely different from the appearance they wear to-day. This must be so, if "the earth removes out of her place."

In Isaiah li. 9, reference is made to the "Arm of the Lord"; verse 10 says: "*Art thou not it which hath dried the sea, the waters of the sea a way for the ransomed to pass over.*" Ransomed here meaning, we take it, through the sufferings and merits of Christ Jesus.

Now this passage of scripture cannot refer to the passage of the Red Sea by the Israelites at the Exodus, for that was an accomplished fact long before Isaiah wrote, nor would the description given as the "*Great deep*" apply very reasonably to the Red Sea. Therefore if it does not mean the Red Sea Passage—which for the reasons given, it cannot—then there is to be a tremendous dividing of the waters at some future time; for excepting the comparatively small affair of the Red Sea, no other "dividing of the waters" has ever taken place since Isaiah's time. And at what time is this division of the waters likely to take place? Why Isaiah makes it most plain, when at the 11th verse of same 51st chapter:

he says, "Therefore the redeemed of the Lord shall *return*, and come with singing to *Zion*." He in fact couples two events together—A tremendous division of waters, and the Restoration or *return* of Israel, Judah and Manasseh—or the *Redeemed*, to Palestine and Zion.

That splendid writer, and Pyramidist, W. J. Cockburn Muir, in No. 41 of "Life from the Dead" drew attention to the supposition, that at the Flood, a part of the crust of the earth might have subsided or sunk beneath the waters, quoting La Place as giving the opinion that if such an occurrence ever occurred, it would produce just such a catastrophe as must have happened at the Flood, viz., That the earth would lose its equilibrium and heel over, and the waters rush to the new equator, to find their level again, thereby submerging "All the high hills that were under the whole heaven" (Gen. vii. 19).

Tradition has something to say about "a lost Atlantis"! Atlantis sounds very much like Atlantic!! "Beyond the rivers of Ethiopia" across the Atlantic, we have assumed the land "shadowing with wings," to apply to the land of the United States.

What if the "Arm of the Lord" floats again the lost Atlantis! or dries the sea, the waters of the *great deep*, and makes the depths of the sea, a way for the redeemed of the Lord to proceed *dry shod* to Zion, taking with them "mine offering"

or a present of their brethren the Jews (see Isaiah lxvi. 20) to Zion, at the restoration of Israel, Judah and Manasseh, to take place, let us hope in 1882 or thereabouts. "Then shall the children of *Judah* and the children of *Israel*, be gathered together, and appoint themselves one head, and they shall come up *out of the land*; for great shall be the day of Jezreel" (seed of God). Hosea i. 11.

"In those days the house of Judah (Jews) shall walk with (or to) the House of Israel (Britain and America) and they shall come together out of the north to the land that I have given for an inheritance unto your fathers." (Jer. xxxii. 18), "And gather thee from the *West*" (Isa. xliii. 5). America is west from Palestine—emphatically so, as regards the Pacific slope—which is frequently spoken of as "the jumping off place."

From the before-mentioned reasoning, the Prophet is evidently referring to the United States at the time, (see Zeph. iii. 8) of Jehovah's fierce anger and vengeance on the nations, just prior to, or about the time of Israel's restoration. "Therefore wait ye (Israel) upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations (Gentiles) that I may assemble the kingdoms, to pour upon them mine indignation even all my *fierce anger*, for all the earth shall be devoured with the fire of my jealousy."

Are the nations preparing to assemble?

Therefore the inference is that at the 12th verse of the same chapter, Zephaniah alludes to a People that are to be left in the midst of Manasseh at that time. The 12th verse reads thus:

“And I will also leave in the midst of thee, (Manasseh or United States of America) an afflicted and poor people, and they shall trust in the name of the Lord.”

What other people except the Chinese can be meant here? for even the negroes have the suffrage now, *and therefore are not afflicted*. Great numbers of the negroes are natives of the United States of America, and so dwell not in a far country, nor ever did;—“and they shall trust in the name of the Lord” would seem to imply a people who had not been accustomed to do so, whereas the negroes as a class *are* believers in the Lord.

If these ideas are correct

“THE CHINESE WON’T GO,”

for it is useless to kick against Jehovah.

“Woe unto him that striveth with his Maker” (Isa. xlv. 9).

Now please turn to Jer. viii. 19, and read:

“Behold the voice of the cry of the *daughter of my people*, because of them that dwell in a far country. Is not the Lord in Zion? Is not her king in her?” This reference is plainly to the daughter of Israel,—none other being His pecu-

liar people but Israel—and the daughter or lost or independent colony Manasseh, or United States of America must necessarily be the daughter of my people Israel or Great Britain. This verse would seem to mean, Does not the Lord know His own plans with regard to the people from a far country? who could in these days of cryings out against them, and agitating to alter treaties, without any great stretching be reasonably identified as the Chinese, “a people from a far country.”

If these ideas are again correct, how vain to suppose the Lord is not in Zion! In fact the likelihood is,

THE CHINESE WON'T GO,

bad as they are, and apparently detrimental to the interests of thousands of people in this state (California); still, “Is not the Lord in Zion”? if so it is useless to kick against Jehovah.

The inference is, the Chinese are beginning to assert their right to become

THE WORKERS OF THE FUTURE FOR ISRAEL.

This same prophet, Jeremiah, frequently refers to “the hurt of the daughter of my people” as in chapter vi. 14.

“They have healed also the hurt of the daughter of my people slightly, saying, Peace, Peace; when there is no peace.” Again in chapter viii. 22:

“For the hurt of the daughter of my people

am I hurt, I am black, astonishment hath taken hold on me.

Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?"

This remark of Jeremiah, "Is there no balm in Gilead," apparently leaves little doubt about what people are meant, when "the daughter of my people" is mentioned, for "Moses gave *Gilead* to Machir the son of *Manasseh*, and he dwelt therein," (Num. xxxii. 40); and although at the present time *Manasseh* dwelleth not in *Gilead*, still the reference to *Gilead* would seem to point out the people to whom the prophet alluded, viz. *Manasseh*; for *Gilead* belonged to *Manasseh*.

The ninth chapter of Jeremiah opens with a lament "for the slain of the daughter of my people," and there are other remarks about "the daughter of my people," from the fourth to the fourteenth chapters. These passages if they can be understood to refer to the present times, would apply very forcibly to the never-to-be-forgotten *hurt* or wars of the North and South portions of "the daughter of my people;"—*Manasseh* or United States of America.

The outcome of the wars of the North and South is an apparent peace. Is it honestly a lasting one? or is the ghost of "States Rights" again waking up?

In a pamphlet entitled "1881-1882, or the Great

Changes of the Near Future" we have assumed that the present-gospel dispensation will end by 1882; that Turkey, as a nation, will disappear at the same time; that the Restoration of Judah, Israel, Manasseh to Palestine, will thereupon take place, preceded however by very hard times for Israel; "And I will bring them, (my people or Israel) and they shall dwell in the midst of Jerusalem." "For before these days (of restoration or bringing to Jerusalem) there was no hire for man, nor any hire for beast, neither was there any peace to him that went out or came in because of the affliction; for I set all men every one against his neighbor" (selfishness and covetousness) Zech. viii. 8, 10.

It is also argued that before the restoration of Israel—the most tremendous convulsions and earthquakes that this earth has experienced since the Flood must take place; in fact that the "great and terrible day of the Lord's anger and vengeance" must come off, when "the Idols he will utterly abolish," thus enabling the Chinese left with Manasseh "to trust in the name of the Lord." And when the sinners are to be destroyed out of the land—(or Israel's lands)—see Isaiah xiii.,—and when as Zechariah has it in chap. xiii. 8-9: "And it shall come to pass that in *all* the land, (or lands of Israel) saith the Lord, two parts therein shall be cut off and die, but the third shall be left therein. And I will bring the third

part through the fire, and will refine them as silver is refined, and will try them as gold is tried, they shall call on my name, and I will hear them, I will say the Lord is my God."

These will constitute the Bible *Remnant of Israel* or those who through faith in Jesus, escape the day of the Lord's anger.

It is a fact that the plague has already appeared in Russia,—it is liable to break out again at any time, when it might, ere it disappeared, carry off millions.

Now the Bible says "the sons of the stranger shall build up your walls," and "the sons of the alien, shall be your plowmen and your vinedressers." What if—after the terrific earthquakes, attendant on, or prior to, the day of the Lord's anger, to culminate according to the Great Pyramid in 1882,—even the Chinese may not be found acceptable workers to build up Manasseh's fallen walls? after "the day of the great slaughter when the *towers* fall" (Isaiah xxx. 25); and when the "earth is moved exceedingly, and the earth shall reel to and fro like a drunkard and shall be *removed* like a cottage;" (Isaiah xxiv. 19, 20),

There has lately been published at San Jose, California, a small pamphlet styled "The Voice of the Stars," by Professor Grimmer; and although a very short account of what is in store for the Earth from 1880 onwards, is given by the Professor, he is at the same time very explicit



about what he imagines, from his astrological view, is likely to occur; and a very terrible account he gives. We don't know whether he took his cue from that book of books—the Bible—one thing we do know, that from the view we take of the events to happen shortly, his remarks are a continuous running commentary on the Word of God. Anyone will find this the case—if for the time they accept our views—and are curious enough to compare the texts we have quoted in this article, and in our pamphlet (called “1881–1882, or the Great Changes of the Near Future,” to which we have already alluded), with Professor Grimmer's views expressed in “The Voice of the Stars.”

We know nothing of Astronomy or Astrology, and cannot conceive how the Professor arrives at his conclusions, they are indeed wonderful conclusions we think; and had not our pamphlet “1881–1882” appeared months before his “Voice,” we might perhaps have been charged with shaping our calculations to agree with his scientific views—as it is we believe the culmination of the coming *tribulation* to be the Great and terrible day of the Lord's anger; and Professor Grimmer—although he does not own as much directly—yet foretells by the account he gives of what is likely to come to pass, that he is in perfect accord with the Word of God, and unwittingly arrives at the Great and terrible day of the Lord's

anger also. Thus is science beginning to find out, that there may be some truth after all in the Word of God, whose fiat went forth long ago, "I am God, I change not, therefore ye sons of Jacob are not consumed"—and "without me there is no Savior."

One discrepancy in our views and the Professor's there is ; and what an astonishing—marvellous discrepancy it is ! We refer to the duration of the coming troublous times, which we presume the stars teach him to believe will last for some eight years or from 1880 to 1887.

Now we here emphatically desire to record our absolute and positive belief in the words of our glorious Redeemer, and future literal King—Jesus—who, according to the account of St. Matthew in chapter xxiv. 21–22 said, "For there shall be great tribulation such as was not since the beginning of the world to *this* time, no nor ever shall be, and except those days should be shortened, there should no flesh be saved ; but for the elect's (Israel's) sake those days shall be shortened."

What a gracious and merciful promise is here ! for if things happened as related by the Astrologer—Professor Grimmer—and continued for seven or eight years, "no flesh should be saved," it seems plain enough to us—" *But for the elect's sake* those days shall be shortened ; and wonder of wonders, we have an unbribeable, unimpeach-

able *Witness* for our God—the Lord of Hosts—in these days, that shall right here give one more awe-inspiring, stunning, thundering testimony that there is some truth after all in the Bible—and that Jesus Christ was indeed *that* Prophet that should come into the world. The scientific men *generally* of the present day, doubt the inspiration and truth of the Bible; they look for great *tribulation* to commence in 1880 and continue till 1887—but will only own (if perchance they are spared to see the days) after the shortening has taken place, that they knew nothing about the shortening process from their astrological or astronomical standpoint. Still the mute, silent, solitary, solid, most scientific Witness of the present day is against them, and bears terrible witness to the words of the blessed Savior that those days now fast approaching shall be shortened.

Behold and wonder at the witnessing power of the “Rugged Prophet in the wilderness,” the “Miracle in Stone,”—The Great Pyramid, in, but not of, Egypt, the sign and witness unto the Lord of Hosts in the land of Egypt—(Isaiah xix. 20). Here is the witness against the science of the present times, foretelling by the sudden ending—impending termination of the Grand Gallery, that the culmination of the terrible days coming, shall take place in 1882, or in other words—“But for the

elect's sake—Israel's sake—those days of tribulation shall be shortened,"—the shortening being comprised in the difference between say 1882, its own prophetic date for the climax, and 1887—the date the scientific men allow the terrible days will extend to.

"And the Lord their God shall save them in that day (of His anger) as the flock of His people : for they shall be *as the stones of a crown lifted up* as an ensign upon His land." Zechariah ix. 26.

This verse to us appears to have a singular significance in relation to the chamber, placed high up at the southern end of the Grand Gallery—The stones of the *roof or crown lifted up* over, or covering the King's Chamber,—symbolical of *His land* after He has returned to reign over *His people* in peace for ever. Wait and watch ! For our part we are content to rely implicitly on the Word of God, and the teachings of the Great Pyramid, and to trust in His mercy to escape the "day of His wrath"—through faith in His ever blessed Son—and hope fervently to be permitted to make one of "the great company" that, let us hope, after 1882, will be "settled after their old estates" in Palestine, when the land "which ye say is desolate, shall become like the Garden of Eden."

Verily, verily, of all the tremendous witnessing done by the Great Pyramid so far—this of

confirming the words of the Savior—2170 years before that Savior was born—is perhaps the most astounding.

“But for the elect’s sake those days shall be shortened.” Wait, watch, and pray.

“God is not a man that He should lie” and the Rugged Prophet was never known to tell a lie so far, and depend upon it, *It never will*,

“In patience possess ye your souls.” Amen.

San Francisco, Cal., March, 1879.

## ARTICLE II.

SOME OF THE STUPENDOUS GEOGRAPHICAL CHANGES, TO OCCUR PRESUMABLY IN 1882.

Belief in revelation is necessary in these days, if one would wish to understand where our generation stands in the pleasure and plans of Jehovah. The present article will treat of some of the *unthought of* geographical changes, that are nevertheless clearly *revealed* as sure to come to pass, prior to the Restoration of Israel and Judah to the Promised Land, on which event hinges some of the most stupendous political, religious, social, and geographical *overturnings* or changes, that our little planet has experienced since Noah opened the door to his Ark, and found the waters had assuaged from off the face of the earth.

We are content to await "the fulfilling of the days" of revelation, (if by God's providence we are permitted to "endure unto the end") for the confirmation of the *assumptions* brought forward at this time; and so without further argument, we assume that Mr. Hine is correct in the theory, That in Great Britain is to be found the long lost nation of Israel, of the Ten Tribes, sometimes referred to in Scripture as Ephraim.

That in the United States of America, is to be found the one child, *daughter* or colony, *lost* by

Israel or Great Britain; the "Great People," or nation of the tribe of Manasseh, (Isaiah xlix., Genesis xlviii. 19).

That in the Jews (known as such everywhere) is to be found the scattered nation of Judah, comprised of the tribes of Judah and Levi only.

That in the Turks are to be found the descendants of Esau—Jacob's elder brother, referred to in Scripture, as Esau, Edom, Idumea, Mount Seir, and so forth.

If this latter assumption is a correct one, Turkey being the reputed head of the great Mohammedan apostacy, whose era dates from the Hegira, or flight of Mohammed from Mecca in 622 A. D., it must necessarily follow that in fulfilment of the intention and words of Jehovah, as expressed by St. John the divine: "And the Holy City shall they tread under foot, forty and two months,"—(Rev. xi. 2), that allowing thirty days to a month, and counting those days as years, as Ezekiel was appointed to do, (Ezek. iv. 26), and as explained by Moses) Num. xiv. 34)—then the sum of the days being 1260, representing 1260 years, and counted from the Hegira, since which time Mohammedans, Persians, Saracens, Turks, and the like, have had possession of the Holy City, it is but reasonable to expect the accomplishment of the days of the Prophet in A. D. 1882, and in that year to witness the dissolution entirely of the Turkish power; when the ques-

tion arises, To whom will Constantinople and Palestine belong?

This question produces the assumption that the restoration of "all Israel" and Judah takes place on Turkey's disappearance as a power, as the rightful owners to Palestine and the Promised Land by promise of God, and by right of former occupation; or as it is expressed on Israel's royal standard by *Dieu et mon droit*.

Constantinople, it is assumed, will fall peaceably (Jer. xxx. 10), to the British or Israel, by virtue of the promise of Jehovah made to Abraham "Thy seed shall possess the gate of his enemies (Gen. xxii. 17); and as Constantinople is pre-eminently *La Porte* or "the Gate" of Israel's future enemy, Gog, (Russia), (Ezek. xxxviii. xxxix.); and as already many other "Gates" or strategical points in foreign lands, around the coasts or sides of the earth, are in Israel's keeping, it is not improper to expect to see the promise of God Almighty carried out as regards Constantinople.

The following places can be named as "gates" in the possession of Israel or Great Britain: Gibraltar, Malta, Cyprus, Aden, Perim, Socotra, Heligoland, Channel Islands (off the coast of France); Hong Kong, Cowloon, Malacca, Singapore, Penang, Peshawur, Rangoon, Suez Canal (in part), Good Hope, Fiji, Sydney, &c., &c.

Admitting that the restoration of Israel to Palestine must take place, then we assume that



*before* that restoration occurs, the Holy Land must be visited by tremendous convulsions, entirely altering the face of parts of the land, for after the tribes of Israel are restored, there is to be no more utter destruction (Zech. xiv. 11); Jerusalem is not to be plucked up nor thrown down again for ever (Jer. xxxi. 38, 40); and the people are to be no more pulled up out of their land. (Amos ix. 15), but Jerusalem is to be safely inhabited (Zech. xiv. 11). "All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem, and it shall be *lifted up* and abide in her place." (Zech. xiv. 10).

This "lifting up" apparently refers to the low lands adjacent to Jerusalem at present; there not being sufficient level space now there, to allow of the building of Ezekiel's magnificently proportioned Sanctuary or Temple, (Ezek. xl. to xlvii.), which will, accepting the measures of the Lord our God, have a measurement outside the outer walls of about  $4\frac{3}{4}$  miles, the sacred cubit, according to Pyramidists, being 25·025 British inches, thus necessitating the cubit of 20·7 inches, which was apparently in common use by Judah and his companion tribes in Ezekiel's time, being extended; for Ezekiel explains that the measuring line in the man's hand was a reed of six cubits long, "by the cubit and an hand-breadth" (Ezek. xliii. 13).

Ezekiel seems to be very explicit in his descrip-

tion of what he saw in the vision, commencing at his fortieth chapter, and anxious to instil into his countrymen of these our own days—Jews or Judah—to whom will belong the property, after they have been taken back to their land by Israel and Manasseh, of building the future superb temple as explained by him—the necessity of their being careful about the quantity of the measure used, or in other words he warns them not to use the profane cubit of the generally accepted length of  $20\frac{7}{10}$  inches but to use “the great cubit” (Ezek. xli. 8), “the cubit and an hand-breadth,” or sacred cubit of Noah, Moses, Solomon, and the Great Pyramid, equivalent according to Pyramidists to 25.025 British inches, as we before stated, and to bring the profane cubit up to those dimensions would require “the hand-breath,” or a trifle over four inches.

“And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the East, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley, and half of the mountain shall remove toward the north, and half of it toward the south.” (Zech. xiv. 4).

“And the Lord shall utterly destroy the tongue of the Egyptian (or Red) Sea, (which tongue is the Gulf of Suez) and with His mighty wind shall He shake His hand over the river (Nile)

and shall smite it in the seven streams (or mouths), and make men go over dry shod." (Isa. xi. 15). Living waters shall go out from Jerusalem, half of them toward the former (or Dead) Sea; and half of them toward the hinder (or Mediterranean) Sea, in summer and winter it shall be," (i.e. perpetual) Zech. xiv. 8.

Ezekiel, in his 47th chapter, appears to refer to the same great change, as that mentioned by Zechariah, where from the first to the tenth verse he tells of the waters that are to issue out from under the threshold of the house, eastward, which waters at the distance of a thousand cubits from the house are to be ankle deep, and increasing in depth, until at 4000 cubits distance, on being measured, "it was a river that I could not pass over . . . . waters to swim in, a river that could not be passed over," (Ezek. xlvii. 5).

Ezekiel's guide appears to explain to him some of the wonderful changes that have yet to take place in Palestine, when he tells Ezekiel: "These waters issue out toward the east country and go down into the desert, and go into the (Dead) Sea, which (sea) being brought forth into the (Red) Sea, the waters (of the Dead Sea) shall be healed." And it shall come to pass that everything that liveth which moveth whithersoever the *rivers* shall come shall live, and there shall be a very great multitude of fish, because these waters shall come thither (waters of the Mediter-

ranean); for they shall be healed (Dead Sea waters); and everything shall live whither the river cometh. And it shall come to pass that fishers shall stand upon it (Dead Sea) from Engedi even unto En-eglaim, they shall be (Engedi and En-eglaim) a place to spread forth nets; their fish shall be according to their kinds, as the fish of the Great Sea, (the Mediterranean) exceeding many" (Ezek. xlvii. 8, 9, 10).

"And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the Kings of the east might be prepared" (Rev. xvi. 12).

We read this statement as a literal work that has yet to be accomplished, and that will we assume be performed together with all the other pourings out of the other vials mentioned in the same chapter, between now and "the day for the controversy of Zion."

The statements are plain enough in this chapter; and it is distinctly stated in the 15th chapter, verse one, that the angels have the vials that contain the *last* plagues, "for in them is filled up the *wrath* of God." And the 1st verse of the 16th chapter seems to imply that those angels receive their commissions simultaneously. "Go your ways and pour out the vials of the *wrath* of God upon the earth." It would seem as if we were just upon the very eve of witnessing the beginning of the carrying out of the words

of this awfully denunciatory chapter *in toto*. It is the day of vengeance or *wrath* of our God, that is so terribly near upon us, and who shall stand when He appeareth.

The Euphrates we assume will have its water dried up as the texts state, that a way of travel—the prevailing mode of the future—may be prepared, by which the Kings of the literal East, India, China, Afghanistan, &c., may come to Jerusalem “to worship the King the Lord of hosts,” and to keep the feast of Tabernacles. In the 20th verse of this 16th chapter of Revelation, the statement is made “And every island fled away, and the mountains were not found.”

The astrologer, Grimmer, to whose pamphlet we referred in our former article, makes this statement: “There will come . . . . tornadoes that will sweep hundreds of villages from the face of the earth, mountains will tremble, totter, fall into sulphurous chasms.”

The experience of some of the western and southern states since Grimmer wrote, can attest the truth of his words, in a limited sense, concerning tornadoes; and if any reliance can be placed on the telegrams of the times, then within the last few weeks have appeared statements of a few mountains or hills sinking out of sight. In the San Francisco “*Call*” of May 16th, accounts are given of a mountain in Mexico near the hacienda of Santa Catarina sinking into the earth out of

sight like a flash; and of the Laguna de los Terminos having sunk several feet; the account being taken from a letter from Progress, Yucatan. The writer doubts about the Laguna, but states "that four months before a large hill in the State of Guadalajara, sank into the earth, leaving an unfathomable abyss," and on June 13th the "*Call*" again reports "a remarkable subsidence of land," which, as it occurred in the United States, we re-produce.

(From the Montague (Mich.) Lumberman).

A remarkable subsidence of land occurred at the mouth of White Lake last Sunday. The steamer "Snook" was lying on the north side of the new channel, tied to one of the piles, when many of the crew observed that a considerable portion of the sand hill lying adjacent was suddenly disappearing, and soon did disappear taking with it portions of the pier to which the "Snook" was attached. Where there formerly was a hill is now fifteen to eighteen feet of water. This is a remarkable phenomenon, and some scientific head had better be at work at some explanation of it."

It does not want much science when the Bible says about these times "The mountains were not found"—although Grimmer and his science admittedly, says nearly the same thing. These phenomena are mutterings probably of something more in the same line in store for the future . . . .

We assume that when the Lord utterly destroys the Gulf of Suez, the Suez Canal must necessarily be destroyed also, and in its place during the approaching tremendous convulsions in Pales-

tine, will come forth a God-created, earthquake-made canal, which, starting at the Mediterranean, will pass by the future "profane" city, common to all the tribes of Israel, the great square city of Ezekiel (xlvi. 13-17), situated to the South of the Holy City as explained by that prophet, the measurements of which city including suburbs, will be nearly forty-eight miles around, or one quarter larger than the metropolitan district of London of to-day, which embraces, if we are correct, a circumference of about thirty-six miles.

This canal or *waters* will then flow into, and clean out the Dead Sea, leaving in it exceeding many fish, like unto the fish of the Great or Mediterranean Sea; from there the waters will find their way *via* the Valley of Arabah, and Gulf of Akabah into the Red Sea, and from thence, into the Indian Ocean.

"The Dead Sea"—whose waters at present are, and have been for centuries, so impure that nothing can live in it—is reputed to be some 1300 feet below that Sea. Engedi is on the hill side above the Dead Sea, on its Northwest border; while En-Eglaim is on the Eastern hill side of the Dead Sea beyond Jordan."

So that to harmonize the theory of a waterway from the Mediterranean to the Red Sea—"the living waters of Zechariah"—some stupendous changes must evidently be brought about by Jehovah: involving perhaps—either the "*Lift-*

*ing up*" of the bed of the Dead Sea, or the formation of an inland Sea in its vicinity—to bring the waters of the Dead Sea on a level approximately, with the waters of the Mediterranean and Red Sea.

The seven streams or mouths of the Nile, being dried up," (Isaiah xi. 15,) "that men may go over dry shod," the course of that river may, and possibly will be, turned into the Red Sea; for "It shall come to pass in that day, that the Lord shall beat off from the channel of the river (Nile) unto the stream of Egypt, (Egyptian or Red Sea) and ye shall be gathered one by one, O ye children of Israel"—(Isaiah xxiii. 12).

This verse strengthens our former assertions or assumptions that, *before* Israel is restored, all the tremendous changes foretold to take place in Palestine and adjacent countries must come off, and seems plainly to lead to the impression that at "that" great "day" of the Lord's vengeance, when "the earth shall remove out of her place"—the Lord will turn, or *beat off*, the channel of the Nile, into, or *unto*, the stream of Egypt: while the low-lying portions of Judea from "Geba to Rimmon" that require to be *lifted up* to form the mountain plateau on which the Holy City and Sanctuary will be *built*—will require to be elevated some hundreds of feet to bring them to the level of the future site for the temple, for "It shall come to pass in THE LAST DAYS that the



mountain of the Lord's house (i. e. immense building) shall be established in the top of the mountains, and shall be exalted above the hills." (Isaiah ii. 2).

*Who shall live when God doeth these things?* Verily those at present in Judea and Jerusalem had better take heed to the words of the Savior, who, speaking presumably of these very days—now fast approaching said, "Then let them which be in Judea, flee to the mountains" (Matthew xxiv. 16); and Zechariah gives the same warning when he says: "And ye shall flee to the valley of the mountains, for the valley of the mountains shall reach unto Azal, yea ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, King of Judah" (Zech. xiv. 5).

These verses are clearly warnings to the present inhabitants of Jerusalem and Judea, to "get out of it," or else they will be swept out of it, when Jehovah shortly makes "Even a speedy riddance of all them that dwell in the land" (of Israel emphatically). Zeph. i. 18.

One occasionally sees a small patch in newspapers, asserting that the Jews, are returning to Palestine, that Sir Moses Montefiore, Rothschilds or some other wealthy Jews are in treaty for the purchase of Palestine, and so forth, but the writers of such patches of nonsense do not seem to know, or perhaps have forgotten that, "The land shall not be sold for ever, for the land is mine"

(Levit. xxv. 23); or that in a Bible sense, when the Jews return to Palestine they cannot go alone, but must be taken back by Israel and Manasseh their brethren, for "From beyond the rivers of Ethiopia (Africa) my suppliants, even the daughter of my dispersed, shall bring mine offering." (Zeph. iii. 10). The daughter of my dispersed being the one child, daughter or colony lost by my dispersed, or Israel of the Ten Tribes, i. e. Great Britain, and which daughter or colony lost, is the United States of America, assumed Manasseh; again, "Ho to the land shadowing with wings which is beyond the rivers of Ethiopia, (Africa) apparently refers to the United States, through her emblematic Eagle with outspread or SHADOWING wings, shadowing the shield emblazoned with thirteen stars and stripes, representing the thirteen Tribes of Israel, for "Joseph shall have two portions" (Ezek. xlvii. 13); and also the thirteen original States, the stars representing territory or land, if so, then, "In that time (of restoration) shall a present be brought unto the Lord of hosts of a people scattered and peeled, (Jews), and a *people* terrible from their beginning hitherto (Manasseh), a nation meted out and trodden under foot, (Jews) whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion." (Isaiah xviii. 7). "And they (Israel and Manasseh) shall bring *all* your brethren (Jews)

for *an offering* unto the Lord out of all nations . . . . . to my holy mountain Jerusalem." Isaiah lxvi. 20.

"In those days the house of Judah (Jews) shall walk with (or to) the house of Israel (Britain and America, U. S.), and they shall come *together* out of the land of the North, to the land that I have given for an inheritance unto your fathers" (Jer. iii. 18). Then shall the children of Judah and the children of Israel be gathered *together*, and appoint themselves one head, and *they shall come up out of the land*, for great shall be the day of Jezreel" (Hosea i. 11). "In those days and in that time saith the Lord, the children of Israel shall come, they and the children of Judah *together*, going and weeping, they shall go and seek the Lord their God. They shall seek the way to Zion, with their faces thitherward, saying, Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." Jer. i. 4, 5.

These passages and many more that could be cited, entirely preclude the possibility of Judah or the Jews, returning to the Promised Land (in the manner the Almighty Jehovah has determined they shall return, when the proper time arrives for their restoration) without the assistance and company of their brethren of Israel (Great Britain) and Manasseh, (United States of America), and any teaching that argues the pos-

sibility or probability of their returning by themselves, and in a scattering manner, is entirely without scriptural authority and therefore necessarily false.

In considering the likelihood of there being a water channel opened through by some great convulsion of nature from the Mediterranean to the Red Sea, we desire to direct attention to a paper read by Major J. S. Phillips before the British Association of Science at Aberdeen, on Sept. 26, 1869, and lately reprinted by Thomas Wilson, 188 Monroe Street, Chicago, (15 cents): and remarks made on that paper by the Rev. A. B. Grimaldi, of England, in No. 4, page 164 of Mr. Hine's monthly journal, *Life from the Dead*, and also to the considerations of Mr. Thomas Peterson, of Lanark, Scotland, on the same matter, given in No. 12, page 426 of the same journal.

Here will be found the matter more fully explained, and better than we feel qualified to do, and so we will but call attention again to some passages of Scripture that we think bear on the subject; at the same time admitting that the idea of such a channel becoming a fact, was first started in our imagination by reading the articles of Messrs. Grimaldi and Peterson, in *Life from the Dead*.

It would appear that the Holy City or Sanctuary will be located some miles to the northward of the present Jerusalem, upon the mountain

plateau, or lifted up portion of Palestine, from Geba (north) to Rimmon, south of Jerusalem, which will be a level expanse, or "turned as a plain" as Zechariah expresses it; while the profane, or commercial city, common to all the tribes, will be to the south of the present Jerusalem, about where Hebron is now situated.

To use the words of Mr. Patterson in the article referred to, "what has been, may be again, and scientific men generally agree that the depression of the valley of the Jordan was caused by some great convulsion." Major Phillips is reported as saying, "that the mountains of Judea will be rent by an earthquake, when a deep valley would be laid open for the influx of the waters of the Great or Mediterranean Sea, towards the valley of the Jordan;" this water channel probably passing near to the future "profane" city of Jerusalem, and from there flow through the "very great valley" made by the cleaving of the Mount of Olives, where likely it would join with "the river that could not be passed over," that is to "issue out from under the threshold of the house, eastward;" and so the two streams form the *rivers* mentioned by the prophet Ezekiel, which when united will flow into and clean out the Dead Sea, form probably an inland sea in that vicinity, and from thence find its way down the valley of Arabah to the Gulf of Akabah and the Red Sea.

Now the prophet Zechariah seems distinctly to refer to this very rending by an earthquake of the mountains of Judea, when he warns the present inhabitants, or the people who will inhabit Judea and Jerusalem, when Olivet is cleaved in twain, and the other great convulsions take place in Palestine, whether such convulsions occur, as we assume they will, about or during 1882, or subsequently, mark well what Zechariah says, after describing how Olivet is to be "cleaved in the midst thereof;" "And ye *shall* flee to the valley of the mountains (of Judea evidently); for the valley of the mountains shall reach unto Azal; yea ye shall flee, like as ye fled from before the earthquake in the days of Uzziah King of Judah." (Zech xiv. 5).

The place Azal here mentioned probably stands for Ascalon, which with its "sc converted into z, and o n cut off" would give Azal as stated by Zechariah.

No one can affirm truthfully as yet, "that Olivet has cleaved in the midst thereof," as it must do at some future time, and when Zechariah's words receive fulfilment which they are sure to do, we shall expect to hear (D. V.) of a great scramble of people, of all who escape the earthquake in fact, towards Azal, through the valley of the mountains yet to be made: "for the valley of the mountains *shall* reach unto Azal" and if Azal stands for, or means Ascalon as has been

surmised, then that valley will extend to the Mediterranean Sea, for Ascalon is situated on that Sea, somewhat southward of the latitude of Jerusalem.

These words of Zechariah are so plain, and refer so unmistakably to events that have yet to take place, that they leave no doubt in our mind, about the manner in which will be brought about "the possible junction of the Red Sea with the Mediterranean, by way of the Dead Sea : " as Mr. Patterson expresses it in *Life from the Dead*.

And so we assume that a water-way will be made by the earthquake, from Ascalon on the Mediterranean, through "the valley of the mountains " of Judea, near by the "profane " city of Jerusalem, and through the "very great valley of Olivet," into the Dead Sea, and so on into the Red Sea and Indian Ocean : and as certainly as the Lord "*shall* utterly destroy the tongue of the Egyptian Sea," or Gulf of Suez, thereby destroying the Suez Canal also, so certainly "*shall* the valley of the mountains reach unto Azal " and "the waters of the Great Sea (Mediterranean) clean out the Dead Sea, which, being brought forth into the Red Sea, the waters of the Dead Sea shall be healed, and everything *shall* live whither the river, or canal cometh."

Why did not England build the Suez Canal ? The very matter and Bible verses we have been considering, supplies in our opinion a most rea-

sonable answer, and would seem to indicate that in view of the Suez Canal being destroyed shortly, England was deterred by an All-wise God, from going to the expense of building the same, and did much better pecuniarily, by *purchasing* one-half or thereabouts of said canal. And as we expect some day shortly to learn that the Suez Canal has become dry land, that strip of dry land will probably be the only portion of Egypt that Great Britain will ever own, out and out ; it will however form a very convenient *dry way* through Egypt from the Mediterranean, until the border of the Promised Land is reached.

Now for a short argument concerning some other canals, about the making of which there has lately been a good deal of discussion ; to wit, the Panama Canal, proposed to be built (and by the very man who operated at Suez) from the Atlantic to the Pacific ocean, across the Isthmus of Darien, and to which the American people generally, refuse their co-operation and support : and also the canal under consideration to be made from ocean to ocean across the continent at Tehuantepec or Nicaragua, and which appears to be the most feasible project of the two, but which seems to be in abeyance as it were ; and although Americans seem inclined to favor a canal by this route, if a canal must be built at all, still they seem not fully to have made up their minds about the matter, and the project drags.



We desire to express, as well and plainly as we can, some reasons why we think the project ought to drag, and why Americans should not hastily undertake to build, or assist to build the canals mentioned. Better by far await the outcome of the coming terrible convulsions of nature, attendant on the manifestation and restoration of Lost Israel,—Ephraim and his companion Tribes, and Manasseh—who, together with Judah or the Jews, will probably be restored to Palestine in 1882 or thereabouts. This is but three years (allow) from the present time, until which time we would humbly suggest that nothing of an expensive nature be undertaken in the matter of either of the canals spoken of, for in our opinion it is not absolutely necessary that such canals be built, believing that during the coming convulsions, it is quite possible that one or both of them may be accomplished by the instrumentality of Jehovah, “when he ariseth to shake terribly the earth;” and especially as we are assured that for Israel’s sake and benefit, He has undertaken to create a (sure to be permanent) water-way from the Mediterranean to the Dead Sea and Red Sea. Apart from these mere suppositions regarding the Panama Canals, we feel tolerably sure that through His intervention,—“with His right hand and holy arm,”—the Atlantic coast of the continent of America will be joined by land to Africa; when a railway, or some less cumbersome, clean-

er, safer, and speedier mode of locomotion,—some invention of “the time of the end” when “knowledge shall be increased” wonderfully, takes the place of the present railway systems of the earth,—might be built across that resurrected land,—Atlantis—and via Egypt, and Palestine, etc., to the Persian Gulf, and thence to India, China and all eastern lands. Thus would the trade of the great West, with all such Eastern lands, be made to pass through Jerusalem, the ultimate “praise and joy of the whole earth,” or in other words the centering point for the commerce of the world.

This would indeed alter the current of trade, be the most speedy and direct route to reach those Eastern lands, having also such yet-to-be-profitable trading places *en route*, as (Atlantis) Africa, Egypt, Palestine, Syria, Arabia, Asia Minor and lands adjacent. We should also suppose it would nullify effectually the oft-referred-to Monroe doctrine, and force America to take an active part in the politics of the world, in preparation for the time coming, when federated with Britain and the Jews (for Judah also shall fight at Jerusalem, Zech. xiv. 14) she will be bound to assist in the maintenance of freedom and the doctrines of Christ; and in repelling the combined attack of Gog (Russia) and confederate nations, who are certain to succeed for awhile, in planting themselves in Jerusalem itself, after Israe

shall have enjoyed her "rest," and become enormously wealthy;—and which dire time of trouble for Israel probably takes place just prior to the millennium.

In order to explain our assumptions concerning "Atlantis," we must quote and try to make plain some few passages of the Bible; which, since Mr. Hine identified Britain as the lost nation of Israel, and the United States as Manasseh,—the House of Joseph—is the best guide book, and surest withal, for all the events occurring in the earth to-day, whether of a political, religious, social or geographical character. We must endeavor to write as plainly as possible, hoping that the attention our views may perhaps draw to the subject, may induce some one more competent to study out and expound the question of

#### WILL AMERICA BE JOINED BY LAND TO AFRICA?

We assume that it will, for the inference from some passages in the Bible would lead us to expect some such stupendous change in the geography of the earth, when the Lord arises out of His place to punish the inhabitants of the earth for their iniquity, "when He shakes terribly the earth," and "destroys the sinners thereof," out of Israel's lands, prior to, or about the time of the restoration of Israel and Judah to Palestine.

Our firm conviction is that Isaiah lxxv. 17, is upon the eve of being fulfilled—"For behold I create new heavens and a new earth, and the

former shall not be remembered nor come into mind"—that this earth of ours is about to undergo a complete renovating, enlarging probably, and purifying by fire, in order to fit it for the reception of Christ; the requirements of His people and all believers in Him; *and also for the first resurrection be it remembered*—when the dead in Christ, by the millions let us hope, shall rise with incorruptible bodies, and “when we which are alive and remain” put on immortality and live and reign with Him *on this earth* (after its renewal) a thousand years. “But the rest of the dead lived not again till the thousand years are finished;” and then possibly only awake to be judged and destroyed.

The last quoted words from St. John (Rev. xx. 5) seem to be the most solemn of all the words attributed to that wonderful Seer,—for who can depict the feelings of any participator in the glories of the millennial morn, and the first resurrection:—of the exceeding joy of meeting “our lost loved ones;” or of grief at finding them not present—wanting a place in the everlasting Kingdom.

How few people have any idea of the tremendous import of the Restoration of Israel, what it involves, and will accomplish; and yet on this grand scheme of the Almighty hangs all the political moves on the chess board of the nations; in fact “the whole creation groaneth and the ex-

pectation of the creature (as St. Paul puts it) waiteth for the manifestation of the sons of God ;" to wit, Lost Israel in the flesh—the house of Israel proper—Great Britain :—and the house of Joseph,—Manasseh,—the United States of America.

We assume that this restoration takes place in 1882 or very shortly thereafter, from the teachings of the Great Pyramid.

The abrupt ending of the "Grand Gallery" of that building, which is assumed to symbolise the duration of our present dispensation by the number of inches in length of its floor—each inch a year of time,—seems to indicate a sudden ending of our present era ; and its floor-length being (as reported) 1881'6 inches, or in years—1881 full ones and six tenths of a year plus, brings us, *if our chronology is correct*, within three years of the most momentous time earth has witnessed for ages, if it indeed has ever witnessed such a beneficial *overturning* as it is going to experience—assuredly in the course of a few years from now.

Another reason for the assumption that Israel's restoration is *impending*, is that Turkey, the power at present claiming to own Palestine, is showing unmistakable signs of dissolution, and when in the providence of Jehovah that event occurs—then, as the Duke of Wellington is reported to have said, "The world will have to be

reconstructed," and in our opinion he could hardly have used a better or truer sentence. Should Turkey become defunct—some other power must of necessity own and occupy Palestine, and from "the signs of the times," and by the promise of the Almighty—there is scarcely any reason to doubt who that other power is, for to mention only one sign—the protectorate of Asiatic Turkey—gives Great Britain, i. e. Israel, virtually the control of the Promised Land; and in truth it would seem that Israel's and Judah's long captivities are speedily drawing to a close, and that "the land promised to Abraham and his seed for ever," is upon the eve of being restored to them.

That the convulsions and mighty changes treated of in this article, must take place, prior to the restoration of Israel, seems conclusive from the following passages of Scripture: "Behold the days come saith the Lord, that the city (Jerusalem) *shall be built* to the Lord" and the portions mentioned by the prophet—"shall be holy unto the Lord, it shall not be plucked up or thrown down any more for ever." (Jer. xxxi. 38-40): and Zechariah referring to the very changes we have been considering, asserts "And men shall dwell in it, and there shall be no more utter destruction: but Jerusalem shall be safely inhabited" (Zech. xiv. 11): and Amos speaking of the restoration says: "And I will bring again the captivity of my people Israel, and they shall

build the waste cities and inhabit them : and they shall plant vineyards and drink the wine thereof ; they shall also make gardens and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord thy God." (Amos ix. 14, 15).

None of these predictions have been fulfilled so far, it is certain they must be literally accomplished, and, as after the restoration the city of Jerusalem is to be *built*, and safely inhabited, and there is to be no more utter destruction ; and the city is not to be plucked up, nor thrown down any more for ever, and the people are to be no more pulled up out of their land, it is utterly impossible for any such terrific convulsions to occur, after their resettlement in the Promised Land, as are foretold to take place, *before*, as we understand it, the restoration of Israel to Palestine.

Assuming this point to be settled, we will repeat some of our assumptions in order to shorten our explanation of why we think America may possibly be joined to Africa.

We have assumed that the United States represents Manasseh, and that Isaiah xviii. 1, "Ho to the land shadowing with wings which is beyond the rivers of Ethiopia" (or Africa) ; as also Zeph. iii. 10—"From beyond the rivers of Ethiopia (Africa) my suppliants (Manasseh) even the

daughter of my dispersed (Israel i. e. Great Britain) shall bring mine offering" (of Jews), have reference to Manasseh's land—the United States of America.

Now the word Africa, so far as we know, is not to be found in the Bible, nor was this continent known to exist (presumably) in Isaiah's or Zephaniah's days, therefore those prophets had to use a somewhat indefinite expression when alluding to the land, that they were permitted through inspiration to know, would some day be possessed by "the daughter of my dispersed," assumed Manasseh—"Joseph's branch that ran over the wall," or "outside the jurisdiction" of Israel (proper) assumed Great Britain.

So when Isaiah in the instance under consideration, treats of Manasseh's future inheritance—the United States of America of to-day—he exclaims, "Ho to the land shadowing with wings which is beyond the rivers of Ethiopia," knowing full well by inspiration, that Manasseh would adopt *an Eagle with* outspread, or *shadowing wings* as his emblem or standard.

The word "Ho" as we have it, is in Brown's English version of the Bible translated "Wo;" both we suppose mean about the same thing, and are used to order any one or beast to stop, or to attract their attention. Probably "Wo" is the correct translation but the significance of "Ho" were it the proper rendering in this passage,



would be wonderfully *significant*, for high and low, rich or poor in America. Judges, Senators or *Hoodlums* when wishing to attract the attention of their fellows, or cause them to stop, sing out Ho Judge! Ho Senator! or Ho Joe, Dick, Tom, Alphonso! or whatever the *Hoodlum's* name may be.

There is a wide spread tradition that at some remote period, a portion of the crust of the earth subsided, went down under the waters; and that same tradition couples the name "Atlantis" with such catastrophe (which might have caused the flood); and some accounts assert that the "Lost Atlantis" extended from the Atlantic coast of America, Florida and thereabouts,—via the Bahama Islands to Africa. Whether there is any substance in such tradition we know not; it seems however that La Place, the once famous philosopher, gave as his opinion that just such an occurrence would have caused a flood, as the earth would lose its equilibrium, and heel over until it found its level again, thus causing the *foundations of the great deep* to rush to the new equator, thereby submerging "all the high hills that are under the whole heaven."

In Gen. x. 25; and 1 Chronicles i. 19, it is written "And unto Eber were born two sons; the the name of one was Peleg, *for in his days was the earth divided*: and his brother's name was Joktan."

We assume this division of the earth to have been a geographical one, and thus have the bare statement of the "Word" that such a phenomenon did actually happen, and this *Bible account* strengthens if anything the "Atlantis" tradition.

Now there is a most significant passage in Isaiah li. 10; which, taken in conjunction with the strange references by that prophet and Zephaniah to the land "Beyond the rivers of Ethiopia, leads us to assume that probably the "Lost Atlantis" may be resurrected, thereby causing America to rejoin Africa.

After (in verse 9) referring to the "Arm of the Lord" Isaiah exclaims, "Art thou not it which hath dried the sea, the waters of the *great deep*, that hath made the depths of the sea a way for the ransomed to pass over:" and in the very next verse he asserts "Therefore the redeemed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy: and sorrow and mourning shall flee away." We understand all this to mean, that at the restoration of Israel (the redeemed of the Lord that return to Zion) there will be a great dividing of the waters of *the great deep*.

Now this passage of Scripture cannot possibly refer to the passage of the Red Sea, by the Israelites under Moses, for that was an accomplished

fact long before Isaiah wrote, nor would the description as the *great deep* reasonably apply to the Red Sea, and so we assume the division of waters predicted by Isaiah has yet to be accomplished, and that *the great deep* probably signifies the great Atlantic, to which the word "Atlantis" bears a striking likeness.

Attention is directed to the following texts of Scripture as perhaps strengthening the "Atlantis" assumption. "The breaker is come up before them (Israel): they have broken up before them (Israel): they have broken up and passed through the gate, and are gone out by it: and their King shall pass before them, and the Lord on the head of them." (Micah ii. 13). In the previous verse the prophet speaking for Jehovah says, "I will surely assemble O Jacob, (Israel) all of thee: I will surely *gather the remnant* of Israel, I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the *multitude* of men." And Isaiah xliii. 5, tells us: "I will bring thy seed from the East—(Australia, India, China and all eastern lands probably) *and gather thee from the West.*"

"The land shadowing with wings,"—Manasseh's land—the United States of America, (from whence is to be brought "the present or offering," of Jews unto the Lord) (Isa. xviii. 1, 7), is emphatically *the land of the west*; it is where, we assume,

the largest planets of our solar system, Jupiter, Saturn, Uranus and Neptune will be no doubt accessory, the effects of which conjunction approaching, have already begun to be felt in the frequency within the last two years of famines, floods, "His" mighty winds, earthquakes, fires and the like; should such a mighty change take place we repeat as the upraising of a continent out of the depths of the great deep, is it at all unreasonable to assume that such an upraising might cause "the earth to remove out of its place"? (Isa. xiii.) or that by our earth so "removing," the climate of the poles—which localities at one time it has been ascertained must have been temperate climates—might become so ameliorated, that no drawback or difficulty would be experienced in making the northeast or northwest passages from northern Europe and America, to India and all eastern lands by sailing steam ships, in lieu of the long, and frequently much-disturbed-by-storms passage via. the Atlantic Ocean?

Then indeed would the desire of the nations to find a short waterway to the East be accomplished, and our assumption that a great and marvellous change in the geography of the earth, to be brought about at the Restoration of Israel, be strikingly confirmed.

We have Isaiah's sure word for it that at the time of Israel's return to their land, Jehovah, with

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"The right hand of the Lord hath the pre-eminence, the right hand of the Lord bringeth mighty things to pass," and with "His own right hand and holy arm," will He shortly, we assume, get Himself glory before all the nations of the earth.

With regard to the "lost Atlantis," attention is directed to some occurrences that have happened in the vicinity or neighborhood, from about where the America-African connecting link of land might be reasonably expected to attach itself to this continent, viz., Florida and adjacent coast states.

On the 17th of Oct. 1879, the telegraph flashed the news around that the Chunkygal Mountain, one of the blue ridge range in North Carolina, showed signs of sinking amid convulsions like those of an earthquake, that cracks had appeared on its surface, extending in some instances for a quarter of a mile, with a depth of 75 feet, and so

*ing* place in that building, for Israel and “the meek of the earth” to enter into as it were—while “the nations” pass through the low fifty-two inch passage leading from the Grand Gallery to the Antechamber:

The two chapters of Isaiah alluded to—viz. the 34th and 63d ;—especially the verses quoted, appear to us to leave no doubt that at, or about the time of the Lord’s vengeance, the restoration of all Israel and Judah will take place, “The year of my redeemed is come :” “the year of recompenses for the controversy of Zion” will have arrived, and it is remarkable that both chapters refer to Bozrah, and the land of Idumea—which means Edom the country of Esau or the Turks—Bozrah, under a somewhat similar name (Boszra) to-day, being a town in the Turkish dominions. Now Esdras in his second Book, sixth chapter, which treats of the times now fast approaching apparently, records what the Lord told him in reference to the same ; at the seventh verse he inquires of the Lord :

“What shall be the parting asunder of the times ; or when shall be the end of the first and the beginning of it that followeth ? (8) and He said unto me, From Abraham unto Isaac, when Jacob and Esau were born of him, Jacob’s hand held first the heel of Esau. (9) For Esau is the end of the world, and Jacob (Israel) is the beginning of it that followeth.”



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We understand from this that the collapse of the Turkish power—(Esau, Edom, Turks) which we assume takes place in 1882, ends the present Gospel dispensation—and that Jacob (Israel) takes Esau's (Turk's place in Palestine—and is the means of bringing about, or "is the beginning of it that followeth,"

#### AN ENTIRELY NEW AND WONDROUS ERA!!

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"Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients (Israel and Judah) gloriously." i. e. at the restoration. These references to the sun and moon agree with his prediction in the 13th chapter and 10th verse, where he affirms that at the day of the Lord's vengeance, anger, and wrath—"The sun shall be darkened in his going forth,

and restoration, "The Atlantic Coast of the continent of America, will be joined by land to Africa," (or Ethiopia as the inspired writers term it), thereby assisting to cause "the earth to remove out of her place," and to "stagger like a drunkard," and in crossing this new "Atlantis," or connecting link of land between America and Africa, "even by the way that they had not gone with their feet," the children of Israel and children of Judah *together* "shall ask the way to Zion, with their faces thitherward;" Jer. l. 5.

And again we ask

"WHO SHALL LIVE WHEN GOD DOETH THIS?"

We have this assurance however, that "when the Lord bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad," (Isa. xiv. 7), and so may the Lord "hasten it in His time." (Isa. lx. 22).

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### ARTICLE III.

WILL POLYGAMY BECOME AN ESTABLISHED CUSTOM AGAIN  
AFTER THE RESTORATION OF ISRAEL?

“HONI SOIT QUI MAL Y PENSE.”

“And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach.” (Isaiah vi. 1).

“How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth, a woman shall compass a man.” (Jer. xxxi. 22).

“I have likened the daughter of Zion to a comely and delicate woman.” (Jer. vi. 2).

“For my thoughts are not your thoughts, neither are your ways, my ways saith the Lord.” (Isa. lv. 8).

Aware that the subject here introduced is a delicate one, we will direct attention to the motto given above, and to be found to-day on the standard of Great Britain, wishing that “evil be to him who evil thinks” of our poor attempt to handle this important and much misunderstood *eye-sore* as it is sometimes called in the United States of America.

In the first place, consideration must be given to the expression of Isaiah, “And in that day;” and as a similar expression is frequently used throughout the Bible, by other prophets than

Mr. Hine argues that the words "Zion"—"daughter of Zion" etc., can with propriety mean *Israel*—daughter of Israel, and we agree with him, thinking that often the terms applied to Manasseh are very ambiguous—and have been intended to perpetuate the "*blindness* that was to happen to Israel, *until the fulness* of the Gentiles had come in ; this being our assumption little doubt can be left from the Bible, about the style or name, the offspring of Zion—offspring of Israel—offspring of Great Britain, would be likely to be addressed by ; for "I have likened the daughter of Zion, (of Israel or of Great Britain assumed) to a comely and delicate woman," and the fact is, the representative human of these Great United States—Manasseh,—offspring of Great Britain—is "Columbia,—portrayed as a comely—though perhaps somewhat robust woman. This is convincing, if our assumptions are correct. Yet another idea in support of the daughter of my people, etc., being Manasseh—or United States of America—In the first place, in such passages where it is stated—"the daughter of Zion," "the daughter of my people," "the daughter of my dispersed" etc., two parties are evidently employed, (for the *blinding* process) where one party—a direct reference to a certain nation or people—would have sufficed, had it been politic, or destined for Israel, (Great Britain) and her mighty daughter (U. S. America) to



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Aware that the subject here introduced is a delicate one, we will direct attention to the motto given above, and to be found to-day on the standard of Great Britain, wishing that “evil be to him who evil thinks” of our poor attempt to handle this important and much misunderstood *eye-sore* as it is sometimes called in the United States of America.

In the first place, consideration must be given to the expression of Isaiah, “And in that day;” and as a similar expression is frequently used throughout the Bible, by other prophets than

Mr. Hine argues that the words "Zion"—"daughter of Zion" etc., can with propriety mean *Israel*—daughter of Israel, and we agree with him, thinking that often the terms applied to Manasseh are very ambiguous—and have been intended to perpetuate the "*blindness* that was to happen to Israel, *until the fulness* of the Gentiles had come in ; this being our assumption little doubt can be left from the Bible, about the style or name, the offspring of Zion—offspring of Israel—offspring of Great Britain, would be likely to be addressed by ; for "I have likened the daughter of Zion, (of Israel or of Great Britain assumed) to a comely and delicate woman," and the fact is, the representative human of these Great United States—Manasseh,—offspring of Great Britain—is "Columbia,—portrayed as a comely—though perhaps somewhat robust woman. This is convincing, if our assumptions are correct. Yet another idea in support of the daughter of my people, etc., being Manasseh—or United States of America—In the first place, in such passages where it is stated—"the daughter of Zion," "the daughter of my people," "the daughter of my dispersed" etc., two parties are evidently employed, (for the *blinding* process) where one party—a direct reference to a certain nation or people—would have sufficed, had it been politic, or destined for Israel, (Great Britain) and her mighty daughter (U. S. America) to

have been known; all down through the ages since the Assyrian captivity in cir. 700 B. C., as far as Israel is concerned, and from the time of the independence of these United States so far as Manasseh is related.

"My people" we assume, could be applied with equal propriety to either Israel or Judah, to either Great Britain or the Jews of to-day; but when we come to the expression "daughter of my people" etc., the inference cannot be mistaken that such passage must refer to Great Britain, or Israel as *my people*; for my people Judah, the other branch of Israel, have no nation-colony, or daughter, sprung from them, are not even a political power in the earth themselves, but "take their inheritance (at present) in themselves," and are a scattered people to-day throughout all the earth, known everywhere by "the show of their countenance" as Jews.

And so we again assume that the "daughter of my dispersed," "my people," "Zion" or "Israel," must of necessity refer to the *one child* or *colony* or *daughter lost*\* to Great Britain or Israel, the colony formerly attached to Great Britain; at present independent, (and for a time to remain so) of that power, the United States of America, assumed Manasseh.

Before starting on the consideration of our

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\* See Isaiah xlix. 19, 20, and remember New Zealand, South Africa, Australia, etc., saying: "Too strait" after the loss of America.

*delicate* subject, one more reference to the meaning of Zion will perhaps not be thought out of place. Isaiah in alluding to the word Zion, in his 51st chapter, 16th verse says: "and say unto Zion, *thou art my people.*" This is most convincing testimony of the correctness of Mr. Hine's reasoning, and assures us also that perhaps our assumption with regard to "Zion" meaning Israel my people, is a correct one. Now for the consideration of a Polygamous subject.

We take the opportunity of prefacing our own remarks on this matter, by extracts taken (a very clear view we think) from a work styled "The History and Philosophy of Marriage, or Polygamy and Monogamy compared, by a Christian Philanthropist, published by James Campbell, 18 Tremont Street, Boston, in 1869. "This author, after having "analyzed and demonstrated the fundamental laws of love and marriage," says:

"I shall now attempt with candor and simplicity, to trace the origin and indicate the moral characteristics of the two social systems of monogamy and polygamy, and to apply to them the same tests of philosophical analysis and comparison. And here allow me to say that it is necessary to arm ourselves with patient candor or we cannot appreciate the truth and justice of any fair analysis of these systems. As we have been brought up under the system of monogamy, we have inherited the prejudices of that system;

“and having been taught to look upon the opposite one with detestation and contempt, we are, on that account, but ill qualified to judge between them.

“Let us remember that, whether our prejudices are right or wrong, they are prejudices only. We have not stopped to reason; we have been content to cherish our opinions on this subject without examination and without reason. We have always accustomed ourselves to believe that polygamy originated in barbarism: that it is perpetuated by barbarians only, and that it panders to the basest and most depraved of human passions. But let us now think for ourselves. For one I claim that right. I dare to question the superior purity of monogamy; and on behalf of the despised and persecuted system of polygamy, I venture to appeal from the rash decisions of prejudice, to the solemn tribunals of divine and natural law, and in support of this appeal, I cite the facts of sacred and profane history, and plead the inalienable rights of man.

#### POLYGAMY IS NOT BARBARISM.

“If European monogamists have hitherto surprised all other men in civilization and social happiness, it is not on account of their christianity.

(But especially, in the cases of Great Britain and the United States, on account of their

being parts of Israel, by which people, when in their land in days of yore, polygamy was an undoubted custom.—Ed.)

“Even a perverted christianity, a corrupted christianity, a Roman Christianity, is better than idolatry or Mohammedanism. (Doubtful, very). What then may we not hope when christianity shall become free and pure and restored to its pristine simplicity and glory?

“An idolatrous nation practising monogamy has never been able long to exist. History does not furnish one example. Such nations soon become so incurably corrupt as to incur the wrath of God, and are swept from the face of the earth.

“Neither civilization nor barbarism; military power or pusillanimity; tyranny or freedom; monarchy, aristocracy, or democracy; literature, art, wealth, genius, or stupidity has ever been able to save them. Many such states and nations have started in the race of glory and perpetual empire, but each of them has come to premature decay. Such were the different states of ancient Greece, and ancient Italy, many of them distinguished for having produced men of the most brilliant genius and the most renowned experience in the various arts of peace and war, and several of them achieving extensive conquests and becoming vast empires, yet they very soon collapsed and went to ruin. And

“such was the fate of the many scores or perhaps hundreds of the petty states of all Europe before the establishment of christianity. They rose, they flourished, they became licentious, they fell. Wave after wave of the purer races of the polygamists of Asia rolled over them, and assumed their places; and as these in turn fell into their social habits, and adopted their monogamy, and became corrupt, they also became extinct, and were succeeded by newer and purer immigrations. On the other hand the polygamists of Asia have preserved their social purity, and along with it many of their nationalities through every age, notwithstanding their idolatry and Mohammedanism. Such are the nations of China, Japan, Persia, and Arabia, whose living languages and existing laws date back to the very earliest records of antiquity.

“An intelligent christian nation practising polygamy has never yet existed, simply because the two institutions have hitherto been falsely deemed incompatible and irreconcilable . . . Polygamy is not barbarism, for it has been maintained and supported by such men as Abraham, Jacob, Moses, David, and Solomon, whose superiors in all that constitutes the highest civilization—knowledge, piety, wisdom, and refinement of mind, and manners—the world has never known, either in ancient or modern times.

“ Yet polygamy, though it be not barbarism,  
“ has almost always and everywhere prevailed,  
“ where a simple, natural, and inartificial state of  
“ society subsists. Its origin is coeval with that  
“ of the human race. It is mentioned before the  
“ flood. As soon as mankind were multiplied  
“ upon the earth, it was discovered that the num-  
“ ber of the women exceeded that of the men, and  
“ also that the amorous passions of the men were  
“ stronger than those of women. Polygamy  
“ brings both these inequalities together, and  
“ allows them to correct each other. It furnishes  
“ every woman who wishes to marry, a husband  
“ and a home ; and gives every man an oppor-  
“ tunity of expending his superabundant vitality  
“ in an honest way.

WHY GOD MADE BUT ONE WOMAN.

“ If it be objected that God created but one  
“ woman for Adam, it is sufficient answer to reply  
“ that both, the man and the woman, were also  
“ created perfect.

“ They were perfect in health, and perfect in  
“ morals. But we are now imperfect in both  
“ respects, and we need a social system adapted to  
“ men and women as they are. If humanity  
“ shall ever be restored to its pristine strength  
“ and beauty, the equality of the sexes will also  
“ be restored, and there will be a man for every  
“ woman, and a woman for every man ; a true  
“ woman without imperfection, whose accomplish-



“ments will not be superficial, nor whose attractions artificial;—but whose rosy cheeks, and pearly teeth, and swelling breasts, and clustering ringlets shall be all her own. God speed the day ! ! . . . . .

“But as it is now, there is not a man for every woman, and either some women must remain unmarried and ‘waste their sweetness on the desert air,’ and be entirely deprived of their birthright, and denied all matrimonial advantages, or they may several of them agree to share those advantages in common with each other, by having a single husband between them. Polygamy does not compel them to do this ; it only permits them to do it in case they have no opportunity to do better. On the other hand it does not compel a man to marry even one woman, much less to have more ; but if the intensity of his passion urges him to such lengths that he must have and will have more than one, it requires him to take them honestly and honorably, and to support them and be a true husband to them.

#### POLYGAMY TAUGHT IN THE BIBLE.

“The sacred Scriptures represent the wisest and best men that ever lived as practising polygamy, with Divine blessing and approval. David had seven wives before he reigned in Jerusalem, and ‘he took more concubines and wives out of Jerusalem, after he was come from

“Hebron,’ (2 Sam. v. 13), for ‘God gave him the house of Saul and the wives of Saul into his bosom,’ (2 Sam. ii. 8). When God reproved Abimelech, King of Gerar, for his intended adultery with Sarah, wife of Abraham, He did at the same time approve of his polygamy; for Abimelech said, ‘in the integrity of my heart and innocency of my hands have I done this.’ ‘said he not unto me she is my sister? and she, even she herself said, he is my brother,’ ‘and God said, I know thou didst this in the integrity of thy heart; now therefore restore this man his wife. And God healed Abimelech and his wife and his maid-servants.’ (Genesis chap. xx).

“God could allow him to live in open polygamy without reproof, and in ‘the integrity of his heart,’ but could not allow him to commit adultery, even ignorantly.

“Solomon was reproofed for multiplying the number of his wives to an unreasonable and ostentatious degree, but more especially for having taken them from heathen nations; ‘for they turned away his heart after other gods,’ but these are the only reasons assigned for his reproof, there being no intimation that polygamy was wrong in itself.

“But it is unnecessary to cite other examples from the bible. No one familiar with that book has ever denied that polygamy is taught in the

" Old Testament, and yet most Christians suppose  
 " it to be forbidden in the New. Have we any  
 " right to such a supposition? Are we right in  
 " entertaining *any supposition* on this subject?  
 " If it is forbidden in the New Testament have  
 " we not a right to demand the most unequivocal  
 " and undoubted proofs of such prohibition? Is  
 " the God of Abraham, Isaac, and Jacob, the  
 " Christian's God, or is He not? Is it not possible  
 " that this supposition is an error? And if an  
 " error, is it not possible that it has been one  
 " means of lessening our reverence for the Old  
 " Testament, and thereby undermining our confi-  
 " dence in the Bible as a whole? If this supposi-  
 " tion is an error, has it not been tending to make  
 " infidels of us all? . . . . .

" Christ Himself was altogether silent in respect  
 " to polygamy, not once alluding to it; yet it was  
 " practised at the time of His advent throughout  
 " Judea and Galilee, and in all the other countries  
 " of Asia and Africa, and without doubt by some  
 " of His own disciples.

" The Book of the Acts is equally silent as the  
 " four gospels are. No allusion to it is found in  
 " any of the sermons or instructions or discus-  
 " sions of the apostles and early saints recorded  
 " in that book. It was not because Jesus or the  
 " Apostles durst not condemn it, had they con-  
 " sidered it sinful, that they did not speak of it,  
 " for Jesus hesitated not to denounce the sins of

“hypocrisy, covetousness, and adultery, and  
“even to alter and amend apparently, the ancient  
“laws respecting divorce and retaliation; but He  
“never rebuked them for their polygamy, nor in-  
“stituted any change in that system. And this  
“uniform silence so far as it implies anything,  
“implies approval.

“John the Baptist was thrown into prison,  
“where he was afterwards beheaded, for reprov-  
“ing King Herod on account of his adultery, and  
“we cannot doubt that if he had considered poly-  
“gamy to be sinful, he would have mentioned it;  
“for Herod’s father was just before that time  
“living with nine wives, whose names are re-  
“corded by Josephus in his ‘Antiquities of the  
“Jews’ (book 17, chap. 1 and 3), but John only  
“reproved him for marrying Herodias, his brother  
“Philip’s wife, while his brother was living. He  
“administered the same reproof to Herod that  
“Nathan had formerly done to David, and for  
“similar reasons.

“The apostles always denounced the sins of  
“fornication and adultery, but never denounced  
“polygamy, nor intimated in any way that it was  
“a sin. In all the long and painful catalogues  
“of sins enumerated in the 1st and 3d chapters  
“of Romans many of which relate to the unlaw-  
“ful indulgence of the amorous propensities,  
“polygamy is not once named. It is the very  
“place where it is morally certain that it would

“have been named if it were sinful ; and that it  
“is not there named, we are fully warranted to  
“believe that it is not sinful.

MONOGAMY OF BISHOPS AND DEACONS.

“The only portions of the Sacred Writings  
“which seem to disapprove of polygamy are  
“found in the Epistles of Paul concerning the  
“qualifications of bishops and deacons. These  
“passages have been variously interpreted by  
“various commentators. Some suppose that it  
“forbids these officers of the church from con-  
“tracting a second marriage, after the death of  
“the first wife ; others that it forbids any but  
“married persons being inducted into these  
“sacred offices—that they must be the husbands  
“of one wife at least—but that it does not forbid  
“them from taking more. But the commonly re-  
“ceived opinion, and the one to which I am my-  
“self inclined, is, that in choosing men for these  
“offices, such men should be chosen who are not  
“much inclined to amorous pleasures, and each  
“of whom has one wife only. They should be  
“men of peculiar temperance and sobriety. This  
“implies that polygamy was still practised in the  
“primitive Christian churches ; for otherwise it  
“would have been superfluous and irrelevant to  
“mention this as a special qualification in a can-  
“didate for one of those offices. And even this  
“recommendation applies only to candidates, and  
“not to those who have been already ordained.

“In confirmation of these views I here cite the  
 “authority of James McKnight, D. D., one of the  
 “most learned commentators on the New Testa-  
 “ment.

“As the Asiatic nations universally practised polygamy from an inordinate love of the pleasures of the flesh, the Apostle ordered, by inspiration, that none should be made bishops but those, who by avoiding polygamy had showed themselves temperate in the use of sensual pleasures . . . . It may be objected perhaps that the Gospel ought to have prohibited the people, as well as the ministers of religion from polygamy and divorce, if these things were morally evil.

As to divorce, the answer is, all, both clergy and people, were restrained from unjust divorces by the precept of Christ. With respect to polygamy being an offence against political prudence, rather than against morality, it had been permitted to the Jews by Moses, and was generally practised by the Eastern nations as a matter of indifference; it was, therefore, to be corrected mildly and gradually, by example rather than by express precept, without occasioning those domestic troubles and causeless divorces which must necessarily have ensued, if, by an express injunction of the apostles, husbands immediately on their becoming Christians, had been obliged to put away all their wives except one.”—*Commentary on 1 Tim. iii. 2.*

“This testimony is specially valuable as being  
 “extorted by the force of truth, from an avowed  
 “advocate of monogamy. Although it is highly  
 “colored by that system, yet these *four points*  
 “are distinctly admitted:

1. “That polygamy was commonly practised  
 “by the primitive christians. 2. That it had  
 “been expressly permitted in the Old Testament.
- “3. That it was not prohibited in the New Testa-  
 “ment. 4. That it was from political and pru-

“dential considerations, and not from any immorality in it, that candidates for the ministry were recommended to abstain from it. Hence, we conclude that this recommendation of the apostle was made out of respect to the prejudices of the Greeks and Romans, under whose laws they were then living, and who practise a corrupt and licentious monogamy. . . .

“It was doubtless for the same reasons that the same apostle recommended to the Corinthian Christians not to marry; but no one except a Shaking Quaker, or a Roman Catholic, can believe that such a recommendation was intended to apply to all persons, at all times and places, or that it was proper then, on any other ground than the notorious corruption of Corinthian morals.

“Now polygamy is either right, or it is wrong. If it is wrong, it is contrary to the will of God. If it is contrary to the will of God now, it always has been, ever since the fall of man; *for God has not changed*, human nature has not changed, and the mutual relation of the sexes has not changed. If it is contrary to the Divine will, God would certainly have expressed decided disapprobation of it in His word, and denounced those who practised it. But on the contrary, it was, by the Mosaic law expressly sanctioned, and under certain circumstances expressly commanded, as fully appears from

“Deut. xxii. 28; and xxv. 5. In the former passage it was commanded that if any man (whether married or unmarried) had illicit intercourse with an unbetrothed virgin, then he *must marry* her, and must not put her away all his life. In the other passage it was commanded that when a married man died without issue, his brother *must marry* his widow. And this command is positive, whether the surviving brother have a wife already or not; and even if several such married brothers should die, and leave no offspring, the surviving brother would be obliged, by this law, to marry all the widows; and in each case, the first-born children would succeed to the inheritance of their mothers' first husbands, but the younger children would belong to their own father.

“This was the law *in Israel*, long before the ceremonial law of Moses, as we learn from the thirty-eighth chapter of Genesis, where it is stated that Onan the son of Judah, was required to marry the widow of his brother Er, and because he took a wicked course to prevent having offspring by her, he was put to death by the immediate act of God.

“The entire book of Ruth, also constitutes a beautiful illustration and commentary of this ancient law; and it is mentioned in the New Testament in such terms as to imply that it



“was still in force in the time of Christ. (Matt. xxii. 24, 28).

## POLYGAMY APPROVED OF GOD.

“I sum up the Divine testimony thus : If polygamy is now a vice and a sin, like adultery, or lying, or stealing, it always has been and always will be a sin, and God would never have approved or commanded it in two cases at least, viz., in case of the married man’s illicit intercourse with an unbetrothed virgin ; and in case of the married man’s brother’s widow ; and in these cases therefore it cannot be a sin. In further proof of its innocence, let it be remembered that it was practised without rebuke by Abraham, when he was styled ‘The friend of God ;’ by Jacob, when his name was changed to Israel on account of his piety and faith ; by David, when God Himself gave testimony and said, I have found David the son of Jesse a man after my own heart,’ and by many others whose names will be held in everlasting remembrance, being preserved in Holy Writ, long after those of modern pseudo-religionists, who now denounce polygamy as barbarous and sinful, shall have perished in oblivion.

“I have demonstrated that monogamy is not commanded in the Bible, and that it is not the doctrine of Christianity. *I account for its origin that it is the joint offspring of Paganism and*

*Romanism.* The social system of European monogamy is proved to be derived from the ancient Greeks and Romans (especially from the latter) by the early histories of the nations of Europe, and by an uninterrupted descent of traditional customs from them to our own times. *It is one of those Pagan obominations which we have inherited, which the Roman Church has sanctioned and confirmed, and from which we find it so difficult to emancipate ourselves.*

#### MONOGAMY PREVENTS MARRIAGE.

Under the system of monogamy it is impossible for half the women to live in the enjoyment of the married state. This cruel and oppressive system is compelling them either to repress the fondest sensibilities and the most imperative demands of nature, and to renounce their dearest rights ; or else to assert them in a clandestine and forbidden manner, and then to abandon themselves to a life of infamy, and an eternity of shame and woe.

In older and more wealthy countries practising monogamy, the comparative number of unmarried to married women is even greater. The statistical tables of England show that less than one-third of the marriageable women of that country were living in marriage at the time of the last census. At the period of the highest

“glory of the Roman empire, and also during the  
“long decline, while wealth and luxury increased,  
“and the artificial conventionalities of society  
“were greatly multiplied, it was observed with  
“alarm, that marriages became less and less frequent,  
“and were consummated later and later  
“in life : and all the power of the government  
“was exerted in vain to avert the growing evil.  
“Heavy fines and special taxes were levied upon  
“old bachelors, and high premiums were paid to  
“persons having numerous families ; but the evil  
“continued to increase till the empire was dismembered.”

The frequency of divorces, and the tendency against marriage in our days, is in striking and most significant comparison with the latter customs of old Rome.

These extracts have given it is believed a clearer notion on the matter of polygamy than we could have done, and leave us but little to add. Had the author been aware of the relations of Great Britain and the United States to Israel of old, what immense strength and conviction that knowledge would have given to all his able arguments.

We know that just now even, legislation is being sought to keep the Polygamists of Salt Lake City and Utah Territory from their rights as citizens of a state of the Union : and perhaps as the law stands at present, the Mormons as they

are called may be in error ; of this we are not lawyer enough or versed in the subject enough to decide ; one thing we assume, that so sure as Isaiah lived, and wrote as he was moved by the inspiration of God's Holy Spirit, so sure will polygamy become a custom again in Israel and Israel's lands, after the mighty changes of 1882 are carried out by Jehovah Himself.

All the writing, speaking, preaching, and publishing, the matter of the identification of Israel and Manasseh is powerless we think to convince the *world* that Great Britain, North Ireland, and the United States represent that people, (for Manasseh is a part of Israel proper) therefore we assume it will take the most convincing arguments to claim belief in the matter, not only from the Gentile nations of the earth, but even from millions perhaps of veritable Israelites, and as no human means or laws can by any possibility bring about the astounding changes glanced at in this short work, we are more and more convinced day by day that our assumption is a correct one, and that Jehovah, the Omnipotent Himself, will descend in anger to punish the Gentile world for their iniquities, judge His living people (Israel) and restore the *remnant*—those of Israel who representatively return to Palestine with the Jews or Judah ; and we may be sure that when He settles all existing difficulties and uncertainties in regard to Israel, or any and all

other peoples, He will perform "His strange work" effectually, and in such a convincing manner, that for all time no alteration will be required. Still Antichrist has to appear and lead the Jews astray, and even some of the very elect probably :—the Gog-Magog affair, or the settlement of the Eastern Question has to be fought out in Palestine, between Russia and her followers, and Great Britain, United States, "the young lions" or colonies of Great Britain, and some other forces joined with Israel in those days.

Back again a little while to Polygamy. We must remember the words of Isaiah, that at the day of Jehovah's wrath, "the haughtiness of man shall be bowed down, the Lord alone exalted, and a man become more precious than fine gold, even a man than the golden wedge of Ophir," implying in the last clause that the destruction of man in Israel's lands will be enormous, more men will despise the words and warnings of Jehovah and His servants than women, i. e. women are more susceptible to the truth of the Word of God, and more open to conviction that what is foretold to come to pass by the prophets of Jehovah will assuredly so come to pass, and so in that day of destruction and His wrath, women will far outnumber men, in constituting the *remnant of Israel* who through faith in Jesus escape, *are hid*, in the day of His wrath and fierce anger ; necessitating the

institution of Polygamy again becoming a custom in Israel, for, "In that day seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel, only let us be called by your name, to take away our reproach."

Now women are already finding avenues of usefulness, whereby they are even now enabled in numerous instances to eat their own bread, etc. And so it would appear that like as in the days of Jephtha's daughter—(who by the bye if living in our times would be a Yankee girl—for Jephthah belonged to Gilead in the possessions of Manasseh and must consequently have been of that tribe), it was a reproach to die in virginity, so again old-maidenhood will be a reproach, and very few of such will be found, especially when the custom will be for a woman to *pop-the-question*, instead of the man, for as Jeremiah has it :

"How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth, a woman shall compass (court or ask) a man."

In these two verses cited, is the Mormon question in a nutshell—How long thou backsliding daughter, of backsliding Israel—"the *backsliding Israel* hath justified herself more than treacherous Judah"—thou backsliding daughter the United States, daughter of backsliding Great Britain, wilt thou go about to root out polygamy?

Behold the Lord will create a new fashion in the earth, a woman shall compass, or court, and "pop the question" to a man; and in that day, seven women shall ask one man to give his name to them to take away their reproach, undertaking to feed and clothe themselves, and pay rent too for that matter—i. e. if Israel does not have to live in tents again for a time after the "staggering" shaking up this little earth of ours is destined to go through in 1882, *whenever that will be*.

Thus we assume that from both Isaiah and Jeremiah—the days are close at hand when Polygamy will be a custom again in Israel, and as after the Restoration when "Thy people also shall be all righteous" (Isaiah lx. 21) whoredom fornication and adultery will be unknown, it is apparent that Polygamy is the only means of bringing about such a desirable time; and so all the ignorant bleating about polygamy, at present agitating the *wise* men and women of the United States is pretty certain to end in vanity and vexation of spirit, for "My thoughts are not as your thoughts, neither are your ways my ways saith the Lord Jehovah." It is rather a remarkable fact, that the greater part of believers in Mormonism are Protestants—"My witnesses"—lots of them Israelites in the flesh, to wit Welsh, (Simeonites) Scotch (Gadites) English (mixed tribes of the ten lost ones) Scandinavians who no doubt, (especially those who have immigrated

to Manasseh's territory) are literal Israel or of Israel also, and so of the Germans ; while it is a rare occurrence we fancy for any subjects of the Pope—the infallible manager of the affairs of the Scarlet Colored Beast, “the Mother of Harlots” —who even denies her lusty ministers the pleasure of openly taking to themselves even one little ewe lamb from her numerous flock, to satisfy the natural cravings in an honest way of said lusty ministers, who, however, are perhaps *indulged* in some secret manner, and forgiven their palpable crime against morality and God by his Infallibility of Rome—for any subjects of the Pope we repeat—whether French, Italian, Spanish or Canaanitish—to be found anywhere within the bonds or bounds of Mormondon. When the day of the wrath of Jehovah arrives, “and He shall destroy the sinners thereof out of Israel's lands”—“and the idols utterly abolish,” the “Scarlet Whore” with her followers in Israel's lands, will stand a very poor show, it would seem—while all the wranglings about “I am holier than thou”—existing in all Protestant denominations to-day, will be clean swept out of remembrance, for “we shall all see eye to eye, and worship Jehovah with one consent when He brings again Zion, or restores Israel to their land,” belief in one mediator only—Jesus—being the passport to that blest time.



A few more remarks on this important subject, and we are content to await *as we are* for *that day*, if haply we may be spared to see it, when this, as well as many other apparently difficult questions to this corrupt generation, will become as clear as the noon-day, and will require no more "going about" by the "backsliding daughter," or any other people to dispute. We assume the earth is approaching a terrible crisis; preparatory to the ushering in of an entirely new and wondrous era; that the time of the end—"mentioned by Daniel (xii. 4, 9), when "knowledge will be increased" amazingly, and when "the wise will understand" many things that are hard to understand as yet—is about to be inaugurated, and which "time of the end" will constitute the time from the restoration of Israel to the second advent of Messiah, or Millennium, during which time all things foretold to occur prior to the return of Christ to earth must be accomplished. Now we assume that when Christ comes, He comes visibly in the clouds of heaven, and every eye beholds Him, so that His coming cannot be alluded to as "the day of vengeance of our God," "the day of the Lord," "the day of His fierce anger," etc.; this "day of the Lord" we feel convinced must precede or be associated with the Restoration of Israel.

So that it is to the "law and the prophets" evidently all our energies must be directed, if we

would understand what the manifestation and restoration of the sons of God implies. Christ confessed that He came not to destroy the law and the prophets, but to fulfil them; fulfil His part of what the prophets had foretold concerning Him, up to His first coming, and He asserted that "till heaven and earth pass, one jot and one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. v. 17, 18), emphasizing His teaching by the declaration that "Heaven and earth shall pass away, but My words shall not pass away, (Matt. xxiv. 35), and "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." (Luke xvi. 31).

Whether the Bible gives an account of two creations of man in the first and second chapter of Genesis is undecided perhaps, some writers claiming that it does, others the reverse. In the first chapter of Genesis it is said that "God created man in His own image, in the image of God created He him, *male and female created He them.*" To these apparently was given the dominion over the fish of the sea, the fowl of the air, and every living thing that moved upon the earth, while every herb bearing seed upon the face of all the earth, were given to them for meat. These created ones—created male and female—it would seem had dominion over all things on earth and in the sea, and were created

on *the sixth day*, or *period*, of creation. The second chapter of Genesis to third verse, ends the seventh day—a day of rest. Whether the second chapter and seventh verse starts a different race of men from the creation spoken of in first chapter, twenty-sixth and twenty-seventh verses, or whether the second chapter is merely a more detailed account of how man was created, is open to argument; but considering the statement of the fifth verse, second chapter, treating apparently of events after the seventh day, “and there was not a man to till the ground,” and that “the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and *man* became a living soul,” and the Lord God planted a garden in Eden, and there He put the man whom He had formed to dress it and to keep it, and the Lord God commanded the man saying: of every tree in the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it for in the day that thou eatest thereof thou shalt surely die;” this looks like restriction and very different to the former *created* “male and female,” who had dominion over every thing. Up to this time also man (called Adam, meaning “earthly”) appears to have been alone, for at the eighteenth verse, the Lord God said: “It is not good that the man should *be alone*; I will make him an help meet (or fit) for him,” and at the twenty-first

verse we have an account of how woman, his help, was *made*, viz., from a rib taken from Adam; a different make from Adam even, who was "formed of the dust of the ground." Considering all these statements it would appear by no means improbable that "Pre-adamites" really existed, and subsequent parts of scripture are favorable to such an assumption.

Adam and Eve, let us assume, were born pure and perfect, and if they had not *sinned* by eating of the forbidden fruit, —probably meaning sexual intercourse—*death* might have been unknown, but when Eve was beguiled, or seduced possibly, by "the serpent" figuratively, or by a Pre-adamite—and "had given unto her husband," or had intercourse with him, "the eyes of them both were opened and they knew that they were naked," which fact they must have been *innocent* of before Eve's fall.

The first and second verses of the sixth chapter of Genesis would seem to strengthen this view of a Pre-adamite race: "And it came to pass when men (Adamites) began to multiply on the face of the earth, and daughters were born unto them, That the sons of God (Pre-adamites perhaps), saw the daughters of men (Adamites) that they were fair, and they took them wives of all which they choose." This was, it would appear the commencement of "the corruption" that necessitated the Noahic flood, for "God

looked upon the earth and behold it was corrupt, for *all flesh* had corrupted his way upon the earth," (chapter vi. 12), corrupted it, it would seem, to such an extent, that Noah only and his sons were found perfect in their generations, i.e. were the only Adamites with whom the Pre-Adamites had not wrought corruption.

The morality of that generation must apparently have been exceedingly "corrupt," the very beasts and *all flesh* partaking of the generation (bar Noah) corruption, but "Noah was a just man and *perfect in his generations*, and Noah walked with (or believed and trusted in) God."

This corruption caused the flood or a very nearly total destruction of *man*; and this flood it has been assumed was caused by the submerging of parts of the earth's crust, causing the shifting of the axis of the earth, whereby the fountains of the great deep were opened, and the waters rushed to the new Equator to find their equilibrium again. Corruption of morals has been the prime cause in almost every instance of severe chastisement by Jehovah upon the nations and races of the earth: for instance, the times of Noah; of Sodom and Gomorrah; of Israel and Judah, who both "played the harlot," and were carried away out of their own land; of the Assyrian and Babylonian empires; Belshazzar's impious feast with his wives and concubines; of the empire of Alexander the Great,

who was a great profligate and drunkard, and of the Roman empire, of which people St. Paul gives a frightful account in his first chapter of Romans.

And to what is the present generation tending? surely from the obscene literature and pictured periodicals, photographs, etc., as well as the slight regard paid to the marriage vow, and the farce of its being taken, when the easy modes of divorce almost destroy the sanctity and holiness of its covenant, together with the *abandon* in dress often times—to a “corruption,” that cannot fail to bring down the wrath of Jehovah, in fact to bring about “the day of vengeance of our God,” and a great destruction of human life; which Zechariah xiii. 8, 9, asserts will comprise in *Israel's lands*, two parts, which “shall be cut off and die.” And Jehovah “will bring the third part through the fire—the consuming fire that shall go before Him when He cometh to judge His people, as we have assumed in 1882—“and will refine them as silver is refined, and will try them as gold is tried,” “will make a man more precious than fine gold” (Isaiah xiii. 12), what time He destroys the sinners thereof out of Israel's lands, (Isa. xiii. 9), and pours out His spirit upon *the remnant*, who will all know Him, and be restored to Palestine “a righteous nation.” This will assumedly be a “sore destruction” of human life, but the promise is afterwards of the *multi-*

*plication of men* and beasts, for Ezekiel (xxxvi. 8), evidently referring to a future occupation of the land of Israel by "my people of Israel" says: "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come, for behold I am for you and I will turn unto you, and ye shall be tilled and sown; and I will *multiply men* upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the wastes shall be builded. And I will *multiply* upon you man and beast; and they shall increase and bring fruit; and I will settle you after your old estate, and will do better unto you than at your beginnings (or when Israel was in the land aforetime) and ye shall know that I am the Lord."

Here is a promise repeated twice, that men shall be *multiplied in increase* upon the resettlement of the mountains or land of Israel, and if we allow the limit of "seven women," to one man, and assuming there will be no drones in those days of increase, then the multiplied increase to the extent of seven times, would speedily bring back the "sore destruction" of the sinners,—the two thirds destruction of Zechariah xiii. 8;—and by the time that Christ *came again*,—say 75 years after Israel's restoration,—the seed of Abraham would again be "as the sand upon the sea shore for multitude," throughout all "the mountains."

We assume the new era approaching, is "the time of the end" and is a preparation for the millennium, which again is a preparation for eternity—and as "in the resurrection, they neither marry nor are given in marriage, but are as the angels of God in heaven;" "neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection." (Matthew xxii. 30; Luke xx. 36). These words of Christ to the Sadducees of His own time are very explicit, and must convince us that "in the resurrection" i. e. at His second advent, men and women will be pure again, as were Adam and Eve before the "beguilement:" that in fact "they will be as the angels of God in heaven." The righteous dead, the dead in Christ, will have arisen with incorruptible bodies, and "the quick," "we which are alive and remain" will have put on immortality, been changed in the twinkling of an eye;" and "on these the second death," after the general judgment, after the millennium, "will have no power." We understand that procreation will cease, at the second advent of Christ, and that 'in the resurrection neither can they die any more, but are equal to the angels—pure beings once again, become the children of God, being the children of the resurrection.' "Ye that make mention of the Lord give Him no rest until He establishes and makes Jerusalem a praise



in the earth," for until such time, and all things *foretold by the prophets* shall have been fulfilled, there is not the remotest chance for His "coming again," to inaugurate the blessed millenium time on earth.

But the tendency of this generation is to *man-ism* if such a term can be used, the placing of man and his laws, before Jehovah and His revealed commands, and the precepts of Christ; sometimes admitted to have been "a smart man," but no God, or Son of God.

One plain, unmistakable statement of Christ in connection with our subject, is repeated, here, in proof that *men* of this generation are wiser in their own estimation, than the "Light of the world;" "whosoever shall put away his wife, *except it be for fornication*, and shall marry another committeth adultery, and whoso marrieth her which is put away doth commit adultery." If this is so, what an adulterous corrupt generation this must be, when for hardly no cause at all, divorces can be obtained by law "for cash" so easily. "The fool hath said in his heart, There is no God," and corrupt and abominable are the morals of the great mass of the men and women of this age, for verily "every imagination of the thoughts of their hearts are only evil continually." The "lust of the eye" (woman) and the "pride of life" (man) as of yore is asserting sway to an alarming extent again, over the rea-

son and hearts of the humans of this generation, necessitating again a thorough cleansing, a thorough purifying, lest the earth be cursed, and the Kingdom of God on earth as in the days of St. John the Baptist suffer violence, and the violent take it by force. And in very truth the presumption of *man* in our days is so pronounced that even in Manasseh's land—this boasted civilized Christian country of the United States—(howbeit Manasseh has *forgotten* he is a part of Israel, or has never imagined such to be the case, and it is perhaps an extenuating cause in his favor—let us hope so any how), man arrogates to himself superiority as a law maker to Jehovah, presumes to set aside laws given to Israel, for Israel to teach to the world by missionary power—by Jehovah—and which laws have never been canceled, never disannulled. “Thou shalt do no murder,” and “whoso sheddeth man's blood by man shall his blood be shed” and yet man decides to “abolish the death penalty,” and allow murderers and murderesses to stalk unblushingly through this fair land, boasting their “grit,” and set an example to the rising generation “how to shoot.” Money will generally clear the most pronounced murderer, in parts anyhow of this “government of the people by the people.” With all our boasted freedom aint we running corrnpt—the violent already are presuming to take “Man's blood by force,” and what would the

progeny of this *hoodlum* generation be three or four removes from now? Can we wonder that the Jews have to return to Palestine, build their temple, and institute again the Mosaic rites, while backsliding Israel and her "backsliding daughter," disregard Jehovah's laws and presume to be able to improve on them? It must necessitate "The law (Mosaic) to go forth from Zion, and the word of the Lord, (Gospel) from Jerusalem." It is well we are Israel, or we were undone.

San Francisco, Cal., March, 1880.

## ARTICLE IV.

WILL IDOLATRY, MOHAMMEDANISM, AND PAGANISM, BE DESTROYED DURING THE EXPECTED CRISIS, TO OCCUR PRESUMABLY IN 1882?

"Hear, O Israel: the Lord our God is one Lord." Deut. vi. 4.

"I am the Lord thy God . . . thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in earth beneath, or that is in the water under the earth." Exodus xx. 2, 3, 4).

"Behold the day of the Lord cometh, cruel both with wrath and fierce anger to lay the land desolate, and *He shall destroy the sinners thereof out of it.*" (Isaiah xiii. 9).

"For the day of the Lord shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low. . . . And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. And the idols He shall utterly abolish. . . . In that day a man shall cast his idols of silver, and his idols of gold which they made each one for himself to worship, to the moles and to the bats. And they shall go into the holes of the rocks; and into the caves of the earth, for fear of the Lord, and for the glory of His majesty when He ariseth to shake terribly the earth." (Isaiah ii. 12, 17, 18, 19, 20).

"And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the *idols* out of the land, and they shall no more be remembered: and also I will cause the prophets and unclean spirit to pass out of the land." (Zech. xiii. 2).

"And the destruction of the transgressors and of the sinners

shall be together, and they that forsake the Lord shall be consumed." (Isaiah i. 28).—

"For our God shall come, and shall not keep silence, there shall go before Him a consuming fire, and a mighty tempest shall be stirred up round about. He shall call the heaven from above, and the earth *that He may judge His people*." Psalm l. 3. 4). Prayer book version.

"For He shall even make a speedy riddance of all them that dwell in the land." (Meaning emphatically Palestine in all likelihood). Zeph. i. 18.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty. Behold I come as a thief." Rev. xvi. 13. 14.

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, *and cares of this life*, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke xxi. 34, 35.

"And what I say unto you I say unto *all*, Watch!" Mark xiii. 37.

In considering these all-important subjects, the destruction of Romanism and all other idolatry, Mohammedanism, and Paganism, we must in the first place see if any such "day of the Lord's wrath and fierce anger" has ever taken place in the earth since Isaiah wrote, cir. 740 years B. C., from whose prophecies we have taken some of our headings for this article: and the reader is desired to read the context of all the different texts of Scripture quoted, and he will see that they refer to the day of the Lord's anger and vengeance, or to the last days; or *last* plagues;

preceding or about the time of the restoration of Israel. However manifest to some, are the proofs of the British and American nations being the literal representatives of the nation of Israel, to the great mass of mankind, and especially to that large class who know nothing, and believe less concerning the promises made to Israel, the proofs that those nations are really "Lost Israel" will have to be of the most convincing nature; and "if they believe not Moses and the prophets, neither would they, or will they be (convinced) persuaded though one (even) rose from the dead" (Luke xvi. 31); and therefore we contend, that just such subjects as our present article treats of, to be settled effectually, must, and can in no other way, be settled, but by actual interference, the unmistakable interference of the Great Jehovah Himself; and as certain stupendous geographical changes are foretold to take place in Palestine and elsewhere, and which changes, for reasons given in a former part of this work, we are convinced cannot possibly occur after Israel is restored, we must consequently assume that those changes will be brought about when that much desired performance takes place, viz., "The restoration of 'all Israel's' *representatives*, and Judah." We will repeat one or two of the promised changes, to occur, as saith the Lord, when "He cometh out of His place to punish the inhabitants of the earth"

(Gentile), "when He ariseth to shake terribly the earth," etc., and as no record exists of any such changes having taken place as yet, the inference is apparent that this accomplishment must be brought about at some *future* time, and in our belief, that future time is at or about the restoration of Israel. There is no record, as far as we are aware of:

1st. That the earth has ever removed out of its place, since the flood, which occurred ages before Isaiah wrote ; and from whose predictions we are led to believe it must do, at the day of the wrath of Jehovah. (Isaiah xiii. 13).

2d. That so far, the idols He has not utterly abolished, which is promised to be accomplished, and by Jehovah Himself, at the day of the Lord of hosts. (Isaiah ii. 18).

3d. That as Idolatry, Mohommedanism, and Paganism,—represented by St. John (Rev. xvi. 13) as the beast, the false prophet, and the dragon—are still recognised institutions in the earth to-day, the fact precludes the "three unclean spirits like frogs" having come out of the mouths of said institutions, which when those institutions, as we assume, give up the ghost or spirit, or expire, or cease to exist, they are to do, to then go forth to the kings of the earth (Gentile) and the whole world, to stir them up for (the appearance of *the Anti-Christ*, and) the great day of God Almighty—apparently the great final battle over

the Eastern Question—the Gog, Magog, and Israel affair, to be fought in Palestine—Russia and her allies, against Great Britain, United States, “and all the young lions” or colonies of Israel or Great Britain—to be accomplished assuredly, just prior to the second advent in power, of our glorious Redeemer and future King, Jesus; and which advent is probably foreshadowed in the Great Pyramid just beyond, or back of the standard bar, or granite leaf of the Antechamber, distant 75 inches or years after 1882, and dating from the “Hegira” 622, as fulfilling the remarkable words of Daniel (xii. 12), “Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days” (or years).

4th. That He has not destroyed “the sinners thereof out of the land,” (or lands of Israel) as He promises to do at the day of His wrath, in order to bring to pass that other and most gracious promise. (Isaiah xiii. 9).

5th. “Thy people also shall be all righteous” (Isaiah lx. 21) which has never been known so far, but which must be accomplished when He makes “thy officers peace, and thine exactors righteousness” (Isaiah lx. 17) when “Israel’s sins and iniquities He remembers no more” (Jer. xxxi. 34), when “the *remnant* of Israel shall not do iniquity, nor speak lies, neither shall a deceitful tongue be found in their mouths” (Zeph. iii. 13): when the Lord promises, “A new heart also will I give



you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh" (Ezek. xxxvi. 26), when the command will be accomplished, "Open ye the gates" (of Palestine, such as Gibraltar, Suez, Cyprus, Malta, Aden, Perim, Socotra, Constantinople, by that time in Israel's possession,) "that the *righteous nation* that keepeth the truth may enter in" (Isaiah xxvi. 2). "Lift up your heads O ye gates and be ye lift up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, even Jehovah mighty in battle" (Psalm xxiv. 7, 8); who when "He riseth to the prey" in order to put Israel again in Palestine, will also bring to pass, we assume, the destruction of the institutions, (as institutions) at present ruled by the "three unclean spirits like frogs" viz., "The Beast" generally allowed to represent the Papacy; "The Dragon" representing Paganism, symbolised by the creed of China etc., and "The False Prophet" or Mohammedanism; a Mohammedan's belief being, There is but one God, and Mohammed is (or was) His prophet!

6th. That the land itself as yet, is not "a delightsome land," (Malachi iii. 12); nor has it yet, "become like the garden of Eden" (Ezek. xxxvi. 35); the land is not yet "as the garden of Eden before" Israel (Joel ii. 3): but it is to become all this when "the "spirit is poured upon us from

on high, and the wilderness be a fruitful field . . . and the work of righteousness shall be *peace*, and the effects of righteousness, quietness and assurance for ever." (Isaiah xxxii. 15, 16). This will be a glorious time indeed, and by some people is supposed to refer to the millennium, but we are inclined to believe that there is very little said in the Bible, about the affairs of Israel when that blessed time arrives, for it must be remembered that the dead in Christ rise with incorruptible bodies, and any of us mortals, *the quick*, who are alive and in His faith, at His coming, put on immortality, and are changed in the twinkling of an eye, to enable us to take part with the resurrected righteous in Christ's reign on this earth, for one thousand years, whatever time that may signify.

This millennium time will be, it would appear, a most blessed season of rest and praise, when no war, work, sorrow sin or death shall be there.

When the word *land* is used in the Bible it probably signifies the land of Israel, or the land Israel is in possession of at the time of the accomplishment of the events prophesied of, while by *earth* is meant, all Gentile countries or lands outside of Israel's dominions; the word *world* no doubt comprising as we would say, "the whole earth;" for instance, Rev. xvi. 14, cited, and "The earth is (the Gentile Kingdoms and empires, etc, are) the Lord's, and the fulness thereof, the (com-

pass of the round) *world*, and they that dwell therein," (Psalm xxiv. 1). This opinion is held we fancy, by "Philo-Israel," in many respects the most vigorous of "Identity" writers: and no doubt by many other believers in that glorious subject, "The Identification of Israel."

We have before remarked that the restoring of Israel, which event is to be accomplished in peace it would appear from Jeremiah (xxx. 10),—"And Jacob shall return and shall be in rest and be quiet, and none shall make him afraid,"—will need the personal interference of Jehovah Himself, and so we have assumed,—taking into consideration also the stupendous geographical changes that must be brought about in Palestine and elsewhere, *before* that restoring comes off, and which changes are foretold to occur at the day of the wrath, vengeance and anger of Jehovah the Lord of hosts—that that dreadful day precedes Israel's return from captivity; and at that day "The fierce anger of the Lord shall not return (unto Him), until He have done it, and until He have performed the intents of His heart; *in the latter days ye shall consider it*," (Jer. xxx. 24); and this is just what our articles are written for.

All must admit that the destruction of the sinners and transgressors out of Israel's lands, and the utter abolishment of all idols, will require something more than preaching, laws, or

example to accomplish, and as it is promised that Israel shall return a "righteous nation," "All know the Lord," "nor speak lies, nor a deceitful tongue be found in their mouths," "shall do no iniquity," "have their sins and iniquities remembered no more," "have the law of God written in their hearts," "and their bones made to flourish like a herb," "and attain even to the age of a tree;" it is apparent that some mighty means must be employed to bring such promises to pass, in truth that if, as it is assumed, Israel is restored about 1882, A. D. and the almost incredible promises begin to be accomplished at that time, it is utterly impossible to look for their being carried out through any human agency, and so we are brought to the almost certainty of this generation witnessing once more the unmistakable interference of Jehovah, in the affairs of His people Israel, and of all the world.

This is an awfully important conclusion to have reached, and should be worthy the serious attention of all, of whatever creed or nationality they may be; and gives rise to the all important question, whether it is better to believe in Christ Jesus and His precepts—the Bible, the word of Jehovah and His promises—endeavoring honestly to lead a square-dealing, sober, good life, and through Christ's sufferings inherit life, perhaps never even pass through the grave? or to continue still in unbelief, and the doing of things abom-

unable to Jehovah, and so justly merit His wrath, and thereby perish everlastingly.

The Bible, both in the old and new Testaments, explicitly declares that "there is but one Savior," and that Savior Himself declared He was the only door to His fold, and that whosoever climbed up by any other way or means,—tried to gain admission by any other advocate but Himself—"the same is a thief and a robber." He also as explicitly declared that "None can forgive sins but God only," and any one with these plainly stated directions to guide them, must be daft indeed to peril their eternal salvation, by offering their prayers through any other interceder or mediator than Jesus, not even excepting the blessed virgin Mary, who was blessed only so far as being the human instrument employed by Jehovah to bring to pass the very "acme," the very chiefest of all His gracious mercies and blessings to a backsliding and rebellious world, namely the being born in the flesh of Jesus, who is called the Christ Emmanuel, God with us in Spirit continually, if sought to aright; and who ultimately is promised to be the King over the whole earth.

Furthermore there is no authority for any such assumption that prayers offered to God through Mary or any other defunct person, (justly entitled to remembrance only, for their goodness etc), can avail one iota with our jealous

God,—but jealous only when glory is given to another, or to such as hate Him, for that same Mary undoubtedly “sleeps in the earth,”—(has not ascended into heaven, nor has David or any of the servants or saints of the Lord—with the exception probably of those few who have been translated, Enoch, Elijah, and perhaps Moses);—there to abide until the resurrection of the body takes place at Christ’s second advent.

Now as the improbability is apparent that, after “my people have become all righteous,” by “the spirit being poured upon them from on high;” when the New Covenant (of which more anon) comes into operation, there will be any chance for any false religions or doctrines, to be in practice in Israel’s lands; the inference is, that all the “Isms” will be swept clean out of existence, even Romanism, Ritualism, Spiritualism, Materialism, etc, and the term Protestantism also will not be applicable to those times, for there will be then only “The Church,” the one True Church, whose members will “all see eye to eye, when the Lord shall bring again Zion” (or Israel) (Isaiah lii. 8), that is, bring back the captivity of, restore to Palestine, Israel. In this connection Judah is not referred to, they (the Jews) return under the Mosaic Law, build the Superb Temple as laid out by Ezekiel, perform the Mosaic ceremonies again, for the edification of the Gentile Nations, and are, it would seem, to be led astray by “the

Anti-christ" when he is manifested, and which Anti-christ will endeavor to deceive even "the very elect," (Israel and all believers in Christ), and may possibly in a measure succeed in doing so.

It would seem therefore that the outpouring of the Spirit, and the seeing "eye to eye" are to be brought about at the same time, when the land is to cease bringing forth "thorns and briars," when the Lord "brings again the captivity of His people;" and any church that until these events occur, claims for itself the title of "true," and arrogates to itself the heinousness of consigning all other churches and denominations to perdition, must simply be "The" false church, for no absolutely true, pure church, exists on earth to-day, nor will such a church exist, or Christian unity be a fact, until after that "outpouring" and restoration; and then, instead of being an established church by law, it will become a National Church for Israel, and the old way will be applicable again, "Speak unto the children of Israel, thus saith the Lord;" and depend upon it, the Israel of those days, and all others who believe in Israel's God, will be willing to do His pleasure, and serve Him with one consent. "And now therefore, *thus saith the Lord the God of Israel*. . . Behold I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in

great wrath, and I will bring them again to this place (Jerusalem), and I will cause them to dwell safely. And they shall be my people, and I will be their God. And I will give them *one heart and one way* that they may fear me forever." (Jer. xxxii. 36, 39).

These verses (and many more like them that could be cited), are explicit enough for any body to understand, and they are promises that at the time of Israel's restoration, Jehovah will give His people one heart, "that they may all call upon Him with one consent to serve Him." (Zephaniah iii. 9.)

Out upon such bigotry that condemns all outside of the "false church" as heretics; but the days are speedily approaching now, when will be fulfilled the saying that is written: "Therefore shall her plagues come in one day, *death*, and mourning, and famine; and she shall be utterly burned with fire, for strong is the Lord God who judgeth her." (Rev. xviii. 8). That one day means the day of Jehovah's fierce wrath and anger when "the Idols He shall utterly abolish," and to accomplish this effectually the institution itself must surely be abolished, and what can we think of her votaries, in Israel's lands principally composed of Canaanites? whose gods ever were, and were to be, a snare unto Israel. It looks as if extermination was reserved for them, if they persist in following the precepts of such a



“Beast;” “the scarlet whore” that *sitteth* deliciously *on the seven mountains* whereon Rome is built.

It is rather curious to look from our standpoint at the agitation, carried on principally in the United States by the Canaanites, (Southern Irish), against the Chinese, more so when it is to be remembered that they also were so strongly opposed to the Negroes, during the war of the rebellion, they having even hung several of the latter (Negroes), if we remember aright, during the riot in New York City; and especially is this strange, when it is very probable all three races are sprung from the one great ancestor, Ham, for “Ham was the father of Canaan,” (Gen. ix. 18). It is even worthy of consideration whether it is not the intention of Jehovah, to accept their co-ancestral competitors, the Chinese, as the servants for the future for Israel, especially if our reasoning in an earlier article of this work is correct, namely, that the people referred to by Zephaniah (iii. 12), are meant for the Chinese, “I will also leave in the midst of thee, an afflicted and poor people, and they shall trust in the name of the Lord,” and further, if the aliens, (a term actually applied to the Chinese in our times), mentioned by Isaiah (lxi. 5), who are to act as plowmen and vinedressers at the time of the building of “the old wastes,” the repairing of “the waste cities,” “the desolations of many generations,” after “the day of vengeance of our

God" (verse 2), can also be construed as having reference to, or meaning the same Chinese people.

Consider Isaiah lxi. wherein the prophet says : "The Spirit of God is upon me (Isaiah); because the Lord hath anointed me . . . to proclaim the acceptable year of the Lord and the day of vengeance of our God;" the acceptable year of the Lord for Israel's restoration, contemporaneous with the day of vengeance of our God upon the Gentiles; and they shall build the old wastes, they shall raise up the former desolations of many generations, and strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers." (Isaiah lxi. 1, 2, 4, 5).

These Chinese aliens even now are becoming Manasseh's vinedressers and plowmen in a limited sense, they also stand and feed some of the flocks of Manasseh; and are in all probability the people alluded to by both Zephaniah and Isaiah.

If this view of a vexed question with Manasseh's people is a correct one, then agitation against the Chinese is useless, and perhaps sinful; nor is there the least likelihood of their "going."

They, as a people, being, as we have assumed, the representative power of the "Dragon," and their worship being a literal idolatry, their idolatry will be "utterly abolished" by Jehovah at

the day of His wrath and vengeance, and they will doubtless make one of the "peoples, or strong nations," who are, by their representatives, (we assume) to come to Jerusalem to be taught of the Lord, whilst those of them already in Manasseh's land "shall trust in the name of the Lord." (Zeph. iii. 12).

"Yea many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and pray before the Lord." (Zech. viii. 22).

It is rather remarkable that the Chinese appear to prefer immigrating to Israel's and Manasseh's lands ; i. e. the colonies of Great Britain, and the United States ; although of late years some have favored Chili and other parts of South America, and some islands, Honolula, Cuba, etc., with their presence. That South America will ultimately come under Manasseh's rule there is little doubt ; and the islands mentioned as well, if those islands escape destruction during the coming terrible convulsions. Cuba, by the bye, has lately been the scene of some very lively earthquakes, and it would appear to lay in the track of the "Atlantis" connecting link of land, that we have assumed will join America to Africa.

Be this as it may, the significance of the Chinese desiring to settle in Israel's lands is more than remarkable ; it is a proof "that the ways of Jehovah are past finding out ;" and is an unmistakable sign that the "fulness of the

Gentiles," so far as they are concerned, has already "come in," and Germany and other overpopulated countries bear the same witness; so that we are justified in expecting "the blindness in part that was to happen to Israel" to be very shortly removed by Jehovah Himself. See Romans xi. 25.

And it would appear, that right at the proper time; viz. the time just preceding the return of Israel to Palestine, (at which return an entirely new era begins for "the *remnant* of His people"—for such as are escaped of Israel") the probable "hewers of wood and drawers of water" of the future for Israel,—the Chinese—are showing a willingness to comply with what appears to us to be their destiny, that of taking, in all likelihood, the place of the Canaanites, and becoming the workers of the future for Israel.

Some readers perhaps may raise the question, To carry out in its entirety your argument, how is it the Chinese do not in a perceptible manner, settle in Israel's head-quarters, the British Isles.

The answer to this question will be found in a subsequent article, entitled, "The British Isles, what will become of them?"

When the breath, spirit, ghost, etc., "comes out of the mouth of," leaves any one, it signifies death, (witness Ananias and Sapphira, (Acts v.); and therefore we think the words of St. John

(Rev. xvi. 13) mean, that at the time of the pouring out of the sixth vial, at which time "the water of the great river Euphrates is to be dried up," (literally, as well as in its symbolic sense) the three false systems of religion, referred to by that Seer, as "the Dragon," "The Beast," and the "False Prophet," assumed to-day to stand for Paganism, of which China is the type; Papal Rome whose institutions exist in nearly all lands; and Mohammedanism, of which Turkey perhaps is the acknowledged head, will be destroyed, will cease to exist; and the words of Isaiah (ii. 68), referring to the time of the day of the Lord's anger, "And the idols He shall utterly abolish" strengthen greatly this assumption.

And so we assume that Paganism, Romanism, and Mohammedanism, will be utterly abolished as institutions at that, "the day of vengeance of our God."

Wonder whether the partiality of the French nation—the eldest daughter of *the Church* (?)—for frogs, has any connection with these "devilish frogs" described so long ago by St. John.?

These unclean spirits of devils, like unto frogs, what a hideous similitude!—after escaping from the three expiring institutions, are to "go forth unto the kings of the (Gentile) earth, and of the whole world to gather them to the battle of the great day of God Almighty."

This gathering process, assuredly will take

some years, and will finally array against Jehovah and His people Israel, all the remnants of the nations that to-day have the "mark of the beast"—the French metric system, the false weights and measures which are abominations unto the Lord,—to trade with; all who will be led away by the influence of the "frog devils," who will apparently be very clever, subtle fellows, able to work miracles; and all who formerly practised idolatry; with the residue of the "Prophet's" followers; and—Gog, the chief prince of Mesheck and Tubal—Moscow and Tobolsk—Rosh, Rooshians or Russians. And if, as all must admit, the nations of the earth to-day are "perplexed," are being "distressed," what sort of a time have they got to go through, when the influence of the maddened *frogs*, operates on them, filling them with envy, hatred, malice, and all uncharitableness towards Jehovah and His people Israel.

While "the gathering" is progressing, Israel and "the meek of the earth" are hid as it were, enjoying a season of profound rest and quiet; the rest of the nations passing through a season or period of some 52 years (it would appear from the length of the passage way in the Great Pyramid leading from the Grand Gallery to the Antechamber) of great distress and suffering, to be ultimately led on under the guide or control of Gog (Russia), and the influence of the "frog

devils," and be bold enough to attack Israel in Palestine, and are even for a time to succeed and occupy Jerusalem, but their final destruction is assured from the teachings of Ezekiel (chap. xxxviii. xxxix.), and then let us hope wars will cease, and the millennium commence. If Mr. Hine's theory is a correct one, that the people of the South of Ireland are descendants of the nations of the Canaanites, how wondrously true were the words of Moses and Joshua, "They shall be pricks in your eyes, thorns in your sides, and shall vex you in the land wherein ye dwell," (Numbers xxxv. 55) : "They shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes" (Joshua xxiii. 13); and an angel of the Lord (in Judges ii. 3) repeats the same warning, "they shall be as thorns in your sides," and adds, "*and their gods shall be a snare unto you.*"

These warnings were to take effect, if Israel did not drive out the Canaanites, Ammonites and others, from the land of Canaan,—the Promised Land, and the first chapter of Judges informs us that the several tribes of Israel did not drive those people out of the land; and so their gods were a snare unto Israel, and the Israelites repeatedly fell into idolatry, would "be as as the nations round about them," until they were carried captive out of their own land by different kings of Assyria, at different times, until finally

none were left in the land, and with them went in all probability, such of the Canaanitish and other foreign people, who had not escaped by sea probably, when Israel began to be carried away cir. 740 B. C.

If these Canaanites vexed Israel while in the land in days of old, in what an unmistakable manner has history repeated itself from the early days of English history to even the present time, when "they shall vex you in the land wherein ye dwell" has been all along, and is now being repeatedly carried out. No one can truthfully deny such plain facts as these, and if not, and it is admitted that the effects or consequences of these threatenings—"they shall vex you," "be thorns in your sides" etc., are being literally performed in these days, why not take it to be just as certain, that the words of the angel, (Judges ii. 3) "and their gods shall be a snare unto you" will be literally a fact, in these days also.

The plausible sophistry of the religious leaders of this people—the ministers of the (assumed by them) true church!—papal Rome—would try to make all believe that idolatry is not practised by that church; and we in Protestant America see nothing of image worship as carried on elsewhere; but let us journey into Central or South America, (whose people are taught by the same *true* (?) church)—wholly Catholic countries— and be present in the streets of cities or towns where



at stated times and seasons, the "Host" and many an image, is carried around publicly, and we should find it *expedient* to do as the inhabitants of those countries do, uncover and *bow down*, while the "god of the land," "the host" and the "graven image" passed by, all insensate, and the work of men's hands as those idols undoubtedly must be.

Soon after the present man-god head of *the* church, Leo XII., was installed into office, a most remarkable telegram ran along the wires that flashed the news of the day everywhere. The San Francisco *Morning Call* had it thus :

Rome, March 6, (1878). "The Pope on receiving  
" parish priests recommended them to preach  
" Jesus Christ, His life and teachings, and to  
" guard their flocks against infidelity, and im-  
" morality so generally prevailing, the result of a  
" corrupt press. The Pope, in all his exhortations,  
" avoids mention of the virgin, with the purpose  
" of discountenancing mariolatry, which his pre-  
" decessor so long encouraged. It has shocked  
" most people that the Pope, in his coronation  
" speech, made no allusion to the late Pius IX.,  
" although Cardinal Camille di Pietro in address-  
" ing the Pontiff, had been eloquent in praise of  
" the deceased Pope. The omission could not  
" therefore be accidental, and has been variously  
" commented upon. The Pope and Cardinal Fran-  
" chi (since dead) have determined on the policy

“of conciliating as far as possible, the interests  
 “of Church and State in questions pending with  
 “various governments.”

*Franchi was carried off very suddenly.*

Had Leo XIII. stuck to his good intentions, some hope there might have been for the poor deluded ones of his flock getting some substantial help ; but the dose he wanted to administer, “the discountenancing of Mariolatry” (or worship of Mary) was rather too strong for the stomachs of some of his advisers apparently, for as late as February 20, 1880, “The (London) *Times*” (weekly edition) correspondent, writing from Paris, on Feb. 18, says, “This evening’s *Monde* publishes “the Pope’s encyclical letter on marriage, which “occupies (9) nine of its columns. After a long “review of marriage from the garden of Eden to “to the present time, with a view of shewing that “the jurisdiction in the matter appertains to the “Church, not the State, the Pope condemns the “tendency of legislators to allow divorce, . . . “and after admitting ‘*that nothing tends more to “ruin families and states than corruption of morals,*’ and giving some very clear good advice on “the matter of divorce, the poor old fellow appears to have forgotten ‘his purpose of discountenancing Mariolatry,’ and have become *fallible*, “*flopped over* to the *encouragements* of his predecessor, who advocated Mariolatry—for the correspondent makes him conclude his letter in

“these words : ‘To this end let all ardently and  
 “humbly pray for the aid of the Blessed Im-  
 “maculate Virgin, in order that having inspired  
 “submission to faith, *she* may aid mankind as a  
 “mother and guide. And let us with the same  
 “fervor beseech Peter and Paul, the princes of  
 “the Apostles, the conquerors of superstition,  
 “the sowers of truth, that the human race may  
 “*be saved by their protection* from the outburst of  
 “human errors.”

This is about as bad as Saul and the witch of Endor—as bad as modern Spiritualism, that seeks to the spirits of the dead, the dead that “sleep in the dust of the earth” awaiting the coming of the Messiah, at whose bright advent they rise with incorruptible bodies, and live and reign with Him a thousand years *on this earth, if worthy*. “But the rest of the dead (wicked) lived not again until the thousand years were finished.” (Rev. xx. 5). To suppose that any of these men or women, good and blessed though they were, have ascended into heaven, there to act as mediators between God and man, would destroy the doctrine of the resurrection of the body ; the millennial reign of Christ ; and quite dispose Christ from being the *only* Mediator ; in fact it looks like “the climbing into the fold” in some other way than through Christ, and whosoever doeth such, “the same is a thief and a robber.”

Fancy the righteous indignation of Paul, if he

could become aware that the man-god head of the *true* church had advised the millions of his flock, "with fervor to beseech himself and Peter, "that the human race may be saved by their " (sleeping) protection from the outburst of human errors."

What absurdity! And picture the astonishment of the Blessed Mary, upon awakening from her long sleep, at the resurrection of the just, to learn that for ages millions upon millions had been taught to believe, and had died in that belief, that as a mediator with the Father, she was more efficacious than her Divine Son Jesus, and all the while the poor mortal woman had slept well, and although her "spirit had gone to God who gave it," still she, as a mediator, had no more power with God, than one of the images of her, made to the order of the teachers of this true church.

"The dead praise *not* the Lord, neither any that go down into silence." (Psalm cxv. 17). What an unmistakable statement. And if the dead praise not the Lord, how is it conceivable for them to become mediators, intercessors, or "saviors by their protection" of any who put their trust in them as such?

We can recommend the study of this 115th Psalm, with the light of the knowledge of the whereabouts of Israel, to all who are led away to "believe a lie," and trust in graven images, for remember "They that make them (the idols,

the images, pictures or likenesses, etc.,) are like unto them; so is—every one that trusteth in them.” (verse 8).

“Thou shalt *not make* to thyself any graven image, or any likeness of anything . . . . nor bow down to, or worship them, for I the Lord thy God am a jealous God;” and “beside me there is no Savior.” (Exod. xx. and Isa. xliii. 12).

The generally accepted belief, that a righteous person, a true believer in Christ, dying, goes to heaven; and on the other hand, a wicked person at death, goes to hell, appears to be a very erroneous idea. We fail to find any scripture warranty for any one at any time going to heaven, except in the cases of Elijah. (2 Kings, ii. 11), and Enoch, (Gen. v. 24), and perhaps Moses, (Deut. xxxiv. 5, 6, 7; Jude 9th verse).

Mr. James Cuthbert gave two articles on this subject in Mr. Hines’ “*Life from the dead*,” the first of those articles appearing in No. 40 of that journal for March 1877; and the reader is referred to his plain, clear statement of ideas there given.

Mr. Cuthbert argues that to Abraham was promised a specified grant of land commonly called the “Promised Land,” that the “promise has never yet been fulfilled,” citing the martyr Stephen, for the declaration referring to “Abraham, that God ‘gave him none inheritance in ‘the land; no not so much as to set his foot on. “Yet He promised He would give it to him for

“a possession.’ Unquestionably the inference “is that Abraham is yet to possess the land, and “if so, it is evident the promise remains for future fulfilment.”

The teachings of Christ and the apostles should lead any one to expect that on this earth, after it has been renewed and purified, will be established “the Kingdom *of* God,” “the Kingdom *of* heaven.” Christ teaches us to pray “Thy will be done *in earth*, as it is done in heaven” (Matthew vi. 10), and asserts, “Blessed are the meek for they shall inherit *the earth*.” (Matthew v. 5). “Then said Jesus unto them, Yet a little while am I with you, and then I go unto Him that sent me. Ye shall seek me and shall not find me; and where I am, *thither ye cannot come*.” (St. John vii. 33, 34); “*Whither I go, ye cannot come*” (xiii. 33). “In my father’s house are many mansions . . . . I go to prepare a place for you, and if I go and prepare a place for you *I will come again*, and receive you unto myself, that where I am, there ye may be also.” (xiv. 2, 3).

These passages are very clear, that Jesus went to the Father in heaven to prepare a place in His Father’s house of many mansions—(the New Jerusalem, that after the judgment day, and the creation of “the new heaven and the new earth” is to *descend* from God out of heaven (Rev. xxi. 1, 2, 10),—for the redeemed; and that “*He will come again*,” to earth; and this is confirmed by

the "two men in white apparel" in Acts i. 10, 11. "Ye men of Galilee—(Benjamites) why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, *shall so come in like manner*, as ye have seen Him go into heaven;" and St. Paul in 1 Thess. iv. 16, 17, gives his testimony "For the Lord Himself *shall descend from heaven* with a shout, with the voice of the Archangel, and with the trump of God, and the *dead in Christ shall rise first*. Then we which are alive and remain (the quick) shall be caught up *together with them*, in the clouds, *to meet* the Lord in the air, and so shall we ever be with the Lord;" (on *this earth* to which He descends). And after the descent of the New Jerusalem, "Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people and God Himself shall be with them and be their God." (Rev. xxi. 3). And St. John, in a vision at Patmos, when the four and twenty elders fell down before the Lamb, and sang a new song, makes them say, "and hast made us unto our God, Kings and priests; *and we shall reign on the earth*." (Rev. v. 8, 10). And in fact the whole tenor and teaching of scripture is against the theory of a heaven above for any mortal, but decidedly favorable for earth becoming, when all things are accomplished, and Christ *comes again*, the future abode for all true believers, the Kingdom of heaven, the Kingdom of God, Christ's

Kingdom, where "He shall reign over the House of Jacob for ever."

Without doubt, among the millions in Israel's and Manasseh's lands attached to the Church of Rome, whose priests are for the most part Canaanites, (southern Irish), are to be found people who are really and truly anxious, and earnest in their endeavors to believe in the Lord Jesus Christ for their salvation, but who, from early training, and following the religion of their fathers perhaps, and also through the plausible teachings of their church, believe they are doing the Lord's service by worshipping in the courts of that church, and offering their supplications, not perhaps entirely with perfect freedom, but with the paid-with-a-price middle-man petitions of their priests, not direct to the Almighty through the only mediator Jesus, but through the falsely supposed superior mediators, the defunct Virgin Mary, or some deceased apostle or saint; to such especially and to all Romanists the earnest recommendation is, "Search the scriptures, for in them *ye* think *ye* have eternal life, and they are they which testify of me." (Jesus) (John v. 39).

Yes, search the scripture, each one for self, and remember that the days are speedily approaching, when "there shall be no more the Canaanite in the house of THE LORD OF HOSTS." (Zech. xiv. 31). Concerning the "pouring out of the wrath of



God upon the earth," we believe it has been generally conceded by commentators that the effects of the plagues accompanying, have been felt at different times for a lengthened period in the past, and that the greater part of those plagues have already been visited upon the earth; and some commentators have even attached political significance to the plain words of St. John. (Rev. xv. xvi). Whether such a view of his words can be so understood, when the very explicit words he utters at the end of the book are taken into consideration, is a very doubtful question it would appear. "For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. xxii. 18, 19).

And so with the understanding of the intent of these words, perhaps a more literal rendering of St. John's words ought to be considered and allowed—if so, in the first place it must be thoroughly well understood that the seven angels (Rev. xv. 1) have the seven *last* plagues, and in them is filled up *the wrath of God*. And in chapter xvi. 1, St. John "heard a great voice" (not

voices at different periods, but a simultaneous command, it would seem) out of the temple, saying to the seven angels (all present), "Go your ways, and pour out the vials *of the wrath of God* upon the earth."

We have assumed that the day *of the wrath* and vengeance *of God* takes place before, or at the time of the restoration of *all* Israel and Judah to Palestine, and we have further assumed that the restoration from the teachings of the Great Pyramid will come about in 1882, A. D.: whenever that year arrives, but for the absolute correctness of our accepted chronology there seems to be a great deal of doubt, and our "Identifiers," with the writer, may also be in error about the meaning or significance of the *impending* end wall and ending of the Grand Gallery of the Great Pyramid, supposed very reasonably to represent the present gospel dispensation.

Should, however, our views of the *last* plague, wherein is filled up the wrath of God, be possibly correct, then perhaps the fulfilment of the effects of the outpouring of those seven vials of wrath has not literally taken place; and if not, then, within the next few years this earth of ours will go through, together with the inhabitants thereof, a time of great atmospherical, pestilential and convulsive changes, and the effects of the approaching conjunction of the great planets, Jupiter, Saturn, Neptune and Uranus, to occur,

we believe, in 1882, we fancy are already becoming very manifest to all intelligent, observing minds.

That the events there predicted (Revelation xvi.) cannot refer to the Gog, Magog, or probably Armageddon times of trouble for Israel, but must precede both these times, we think is plain, from the fact that the "frog-devils," after coming out from the expiring institutions before referred to, have to go forth unto the Gentile kings to *gather* them to the great day (of battle) of God Almighty, and as the scene of that battle is not prepared as yet, and as the mighty convulsions foretold to occur in Palestine and elsewhere must be accomplished before Israel is restored to the land (for reasons given elsewhere), and Jerusalem be built before the Gog, Magog or Armageddon affairs can take place, we expect to see all the vials *of wrath* poured out before that restoration.

St. John, in the 16th verse of the 16th chapter of Revelation, names the place He gathered them together into, in Hebrew, Armageddon; but gives no account in this chapter to lead us to suppose Armageddon takes place prior to the pouring out of the seventh vial.

The "It is done" of verse 17, we assume, refers to the *wrath* of God which the vials contained; "It is *done*," the fierce anger of the Lord shall return (unto Him), He has *done* it, He has

performed the intents of His heart" (See Jer. xxx. 24).

The great earthquake we have all along assumed must take place prior to the restoration.

*The great city* of our times is London, and it is probably the city of verse 19; and "the cities of the nations" are Paris, Berlin, Vienna, Rome, St. Petersburg, etc., etc. These are to fall apparently at the time of the great earthquake.

We will, however, refer to verse 19 of this 16th chapter of Revelation in a later article, entitled, "The British Isles; what will become of them?" where we may also have something to say about verse 20, "and every island fled away, and the mountains were not found."

Meanwhile, watch for the reports of "Old Probabilities," and expect some very unexpected and terribly sudden change in the elements within the next two years. *Watch!*

The following articles, by "Philo-Israel," on the "New Covenant with the House of Israel" (10 Tribes and Manasseh) are on a subject we never remember to have heard any "shepherd" or "pastor" explain, or comment upon, and as they treat of promises of almost incredible goodness and loving kindness of our God to His people, and entirely upset the long cherished false notion of the *divines*, that the Israel of our days is to be found in *the Church*, we consider them well

worthy of reproduction here; and some readers may, perhaps, like the writer when first led to study Mr. Hine's wondrous revelations, admit that "they never saw it in that light" before, and be anxious for the day to arrive when such a mighty revolution in religious matters *must* take place in Israel.

"Philo-Israel" writes clearly and forcibly on this, *after Christ*, the grandest outcome of all the beneficent promises of our God, but he writes, perhaps, too much for Great Britain; the reader must bear in mind, therefore, that the promise is made to the House of Israel, which, of course, includes the Manasseh branch—Joseph's house—the United States of America.

San Francisco, Feb. 27, 1880.

“THE NEW COVENANT WITH ISRAEL.”

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BY PHILO ISRAEL.

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In the eighth chapter of St. Paul’s Epistle addressed to the Christian Hebrews—the ten tribes of Israel—we have a passage commencing at the eighth verse, which runs as follows:

“Behold, the days come, saith the Lord, when I will make a new covenant with the House of Israel, and with the House of Judah. Not according to the covenant that I made to their fathers in the day when I took them by the hand, to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

For this is the covenant that I will make with the *House of Israel*; after those days, saith the Lord, I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people. And they shall not teach every one his neighbor, and every man his brother, saying, ‘Know the Lord,’ for all shall know Me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more.”

These verses are a quotation from the Old Testament prophecy to be found expressed in almost the same words in Jeremiah xxxi. 33–34.

The point to which we wish to draw especial attention is the fact, not noticed by most readers, that this solemn, unconditional New Testament, or contract, which God promises in these verses, has reference to the House of Israel only; but

not to the House of Judah at all. This is clearly apparent from the passage. In Hebrews viii. 8, and in Jeremiah xxxi. 31, we have the two families of Israel mentioned and accurately distinguished. The words run thus:

“Behold, the days come, saith the Lord, that I will make a new covenant with the House of Israel, and with the House of Judah.” With the first mentioned of these only is the new covenant which is the subject of the tenth verse, ratified. The House of Judah does not participate in it.

Theirs will, it is true, have operation at a subsequent date. Ezek. xxxvii. 26, Jer. xxxii. 40, and other passages teach us *that*. But Israel’s benefit is first.

Here we pause. We ask those who deny the separate existence now of the two nations of Israel and Judah, how they can reconcile their views with the divinely-inspired words of St. Paul, written in A. D. 64?

At that date, the Apostle presaid that the House of Israel was distinct, and had a separate existence from the House of Judah. The Old and New Testament alike declare that the two are to be treated in a separate and distinct manner; the New Covenant being first made and ratified with the House of Israel only.

We beg the reader to observe what this New Covenant involves. It will have operation some-

what in the following fashion: In the first instance, it presumes the discovery and identification of the lost House of Israel. When this is done, the New Covenant promised by God is made operative by the bestowal on them of the following blessings:

1. God will put His laws in their minds.
2. He will write them on their hearts.
3. He will be their God.
4. The House of Israel will be "His people."
5. They shall all know him (the Lord Jehovah) from the least to the greatest; that is, they will all become truly Christian men and women; and
6. God will be merciful to their unrighteousness, and their sins and iniquities He will remember no more.

A nation in whose hearts His ten commandments are written by God Himself; who all know the Lord Jesus as their Savior, from the least to the greatest; whose sins God Himself does not remember, must be surely a "righteous nation" (Isaiah xxvi. 2, Isaiah lx. 21); "they must be the Sons of the living God" (Hosea i. 10); "the ransomed of the Lord" (Isaiah xxxv. 10; li. 11); "the Israel of God" (Gal. vi. 16); and the Christian Nation. Now this is precisely the blessing God promises in his New Covenant, to pour out on the whole House of Israel, the British nation, (and on the nation of Manasseh—United States



of America—as being a part of Israel.) But we are informed by some of our clergy, and others, that this fact is really incredible. A clergyman lately informed us, when we stated to him “the reason of the hope that is in us, concerning Israel: “Well, I do not believe a single word of that! What!” said he, “is every individual man, woman and child in England to become a true Christian? I cannot believe it.” Such is the declaration of a Gospel minister, learned in the Scripture, with such a passage as we are considering (Hebrews viii. 10) staring him directly in the face.

Now we ask all such objectors, being members of Israel’s Church, one simple question, What is the response put into the mouth of this nation by our Book of Common Prayer, as the last final request of the worshippers, when the Ten Commandments of their God have been recited in their hearing. It is as follows:—

“Lord have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee.”

Here, positively, are the very words of the new covenant made by God with the House of Israel, used by that house in their heartfelt petition to Jehovah for His acceptance. The prayers that precede this are to the same effect:

“Lord have mercy on us (the House of Israel), and incline *our* hearts to keep this law.” Israel here offers two distinct supplications, both of

which are the very gist of God's promised "New Covenant" with that house alone.

1st. She prays the Lord to have mercy on her. (See Heb. viii. 12.)

2d. That He will write all those His laws, just recited, in their hearts.

It is, in short, the obedient people's prayer in response to their merciful Father's promise, calling on Him to remember His holy new covenant, asking Him to bring it into instant operation.

Reader, reflect here for a moment. If this our nation be not the House of Israel, how is it God put it into the minds of the compilers of our State Church Prayer Book to ask for the fulfilment to English Christians of His new covenant with Israel, the Ten Tribes?

Again, if the Teutonic\* and Scandinavian nations be also nationally "Israel," how is it this prayer is not used by them? And lastly, if our State Church is doomed to early destruction as some in our day hope and think, how is this prayer nationally to be raised, seeing the nonconforming bodies mostly decline to use it, and nev-

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\* The late Mr. John Wilson, of Brighton, England, who was perhaps the first to cause Israel to be found, in his work, "Our Israelitish Origin," assumed that England represented Ephraim only, and that the Protestant nations of Europe formed parts of Israel also—a theory that Mr. Hine, and other identity writers, strongly combat as being directly opposed to the teachings of Scripture. See Mr. Hine's "Flashes of Light," "Life from the Dead," and "Glory Leader," published by James Huggins, and for sale by Wilson & Jones, 188 Monroe St., Chicago.

er rehearse God's Ten Commandments in their public services?—

But to resume. Why does God delay to put His New Covenant into operation with the House of Israel? Surely it is because there is one condition necessary, yet unfulfilled.

The Lord must "find" the House of Israel; and say to her, "Arise! Shine! Thy light has come." (Isaiah lx. 1.) We, a small fraction of this nation, now know we *are* Israel. But the "whole house" (and Manasseh) must acknowledge their glorious pedigree!

Once they do so; once these grand nations (Israel and Manasseh) awake to the knowledge of their nobility, then this magnificent new covenant, which is quite unconditional in its clauses, begins to come into blessed operation. But how gracious, grand and splendid are its terms! Let the reader reflect upon them. Let him take the Ten Commandments of our God, and see to what it will nationally lead us, if the whole of our race even imperfectly keep them. It would immediately confer on us, as the people of God, the following blessings:—

1. The God-man, Jehovah, would alone be honored and served among us.

2. Idolatry, Popery, superstition and all false systems of religion would be abolished.

3. God's holy name would no more be desecrated by our nation.

4. The Sabbath-day would be universally observed as the Lord Jesus ordained, without the need of penal enactments to secure that end in England (her dependencies) and America.

5. The honor due to parents would be rendered in all cases by their children, with the promised consequence—longevity.

6. Murders would cease, and there would be no more display of angry passions, which lead to this awful crime.

7. The social evil, and unfaithfulness of all kinds in the marriage state would disappear.

8. Property would be everywhere secure, for theft and robbery would be unknown and strange things.

9. Slander, falsehood, libels, evil speaking, and the like would all be abolished and banished from our land. And lastly, covetousness, the root of all the evils, would be clean gone forever.

Surely this would be to cause the millennium to begin! It would be, at least, to see God's will "done in earth as it is in heaven."

Reader, can you cease to pray and entreat the Lord to discover to us nationally, that we are indeed "lost Israel?" Believing that these glorious blessings are to be ours, can we desist, as the watchmen of Ephraim, from beseeching the Lord day and night, giving Him no rest till He establish, and till He make Jerusalem a praise in the earth; "till He fulfil to us His promised new

covenant," "to write His laws in our mind, to be our God, and to make us His people;" and finally, till He "pour out upon us His spirit on our sons, and our daughters, on our old men, and our young men, on our servants, and upon our handmaids;" when all that *see* us shall acknowledge *us*, that we are the seed which the Lord hath blessed (Joel ii. 28; Isaiah lxi. 9).

# THE LORD'S TWO COVENANTS WITH THE HOUSE OF ISRAEL.

BY PHILO-ISRAEL.

[From Life from the Dead," No. 31, for June 1876.]

Many and various are the covenants specified and described in God's Holy Word. Let us notice a few of them. There is,

1st. God's covenant with Adam. (Gen. ii. 17.)

2d. His covenant with Noah (Gen. vi. 18), and with all flesh (Gen. ix. 10-17).

3d. The perpetual covenant of the Sabbath. (Exod. iii. 16).

4th. The covenant of the decalogue (Exod. xxxiv. 27).

5th. God's covenant with day and night. (Gen. viii. 22; Jer. xxxiii. 25).

6th. The covenant of salt. (Numb. xviii. 15; 2 Chron. xiii. 5).

7th. God's covenant given as a sign,—circumcision. (Gen. xvii. 10).

The definition of an earthly covenant is this:—It is a natural agreement between two parties, by which each undertakes to do, or abstain from doing a certain act or acts for a consideration. The obligations are reciprocal and mutual. In most of the cases above enumerated, however,

the reader will observe that, though there are two parties to each of these covenants, God undertakes, either expressly or by implication, to perform a certain thing with or without a reciprocal promise on the part of the other to perform some other act by way of counterpart obligation.

But it is regarding none of these covenants we desire now to speak. We wish to call attention to the Two Grand Covenants between Jehovah, the Lord God of Israel, on the one part, and His people, the twelve tribes of His inheritance, on the other, described in the Word of Truth.

The first covenant was the Mount Sinai "testimony," of which "Agar" and "Jerusalem which is now" are the types. (Gal. iv. 24). It was ratified with Abraham by Almighty God in Gen. xvii. 2-14. What we ask, were its conditions? On the side of Abraham they were that he was "to walk before God and be perfect"—that he should, as the sign of the covenant, observe circumcision: On God's part, He engaged to give Abraham and the nation of which federally he was the head, the following blessings:—

1st. That many nations should be of him, and his race.

2d. That the multitudinous seed should be his.

3d. That the blessings should be everlasting.

4th. That Canaan should be his, and his Seed's for ever. And

5th. That Jehovah should be Abraham's God, and the God of his seed also, forever.

The reader will observe, by carefully studying Genesis xvii. 1-14, that the terms of this covenant were perfectly unconditional on God's part. There was no clause added, stipulating that if Abraham, or his seed should break nationally, their part of the contract, that fact would cancel or annul God's promises. Nothing of the sort. Verses 5-8 clearly prove that the Divine proposal was, that whatever happened He purposed to carry into effect His portion of the engagement towards Israel as a nation. "What!" says an objector, "even in the event (which took place) of the breach of their engagements by the posterity of Abraham, do you mean to tell us, that this was to make no difference in the intentions and action of the Almighty?" Yes, we reply, we mean that very thing. No doubt the Hebrews nationally broke their covenant with God, and "He regarded them not" (Heb. viii. 9). But blessed be our covenant-keeping God! He cannot fail in His promises, He has once unconditionally made to Abraham, and his Israelitish progeny forever. That fact is noted in Judges ii. 1; Jer. xxxi. 32; Gen. xvii. 7. He *would* fulfil His part of the first covenant. We know He has done so, and that at this hour, we—of the ten tribes—are living *nationally* in enjoyment of those benefits He then promised to our forefather.



How, we ask, is this proved to us, His people—the British nation?

By the following considerations —

1st. He has made us what we are to-day, a nation and a company of nations—*as promised*.

2. We present now the wonderful aspect of a race, multitudinous beyond all precedent, a people increasing faster than any other nation upon the face of the earth—*as promised*.

3d. He has been to our race “a little sanctuary” in the countries whither He has scattered us, and caused us to come. (Ezek. xi. 16). He has treated us here as though He had not cast us off (Zech. x. 6); has been to us a God; and acknowledged us by ten thousand signs as His favored and blessed people Israel—*as promised*.

And lastly, He is showing us even now that the hour is closely approaching, when, leading us “out of our graves,” He will permit us to “return” and possess that land which *He has promised* to reserve for the possession of our race, and for the house of Judah, for an everlasting inheritance.

We are able, therefore, to point to God’s dealings with us in the past and present, as proofs that He keepeth covenant for ever. We know, too, He hath Himself provided a way by which He hath been able to redeem us, even as His enemies, by the death of His Son, and has arranged that while we were yet sinners Christ hath died for

us His ungodly people, as well as for the whole world. But as one lately asked, Are we as a nation, now under the old, first covenant,—or under the new or second? Certainly not under the new as detailed in Jer. xxxi. 31; Heb. viii. 10. There can be no doubt about that. Heb. ix. 11, negatives that. We *must* be therefore, still existing under the first, made by God with Abraham. Our part of that covenant has doubtless been broken, and is gone for ever; but, blessed be His name, we are still nationally under all those clauses of the testimony, which He is faithfully keeping with His people, and will keep, up to the time now approaching, when the second new covenant will come into glorious operation and supersede the first.

We nationally now are under “Grace,”—living under God’s sufferance, favor, and love,—protected by His faithfulness to the covenant He made with our forefather. But for that we were undone, lost, and ruined forever. We hear sometimes from our pulpits of the “Covenant of Grace.” But we opine that this is not a Scriptural term, and has no warrant of support in the Word. It is a contradiction in terms. A covenant implies, as we have seen, mutual obligations,—binding and reciprocal. A state of grace is one in which the recipient of favor has no standing ground of covenant for himself, but is entirely at the mercy of a faithful benefactor.

Such is our position now, and justly so. And such because of our fearful fall, it will ever be. The new covenant yet to come will be but the dearly-purchased gift of the precious blood—that blessing our dear Lord died and agonized to procure for His people Israel (Heb. viii.), and through them for all mankind (John iii. 15, 16) ; (1 John ii. 2 ; iv. 9). The first covenant failed on man's part. The second covenant cannot so fail, for the Lord has purchased the means by which its success is ensured—paying first the price of His own blood.

In our paper on "The Lord's New Covenant with the House of Israel," we clearly showed the nature of the conditions of this covenant. On God's side they imply merely the continuance of the promises made to Abraham and his seed, natural and spiritual, in the first covenant. He never changes. On man's side the Lord Jesus has obtained the right to effect for His people Israel what they cannot, and never could do, for themselves.

This nation is to have the laws of God put in their minds and written in their hearts ; to become God's people *en masse* : to know Him from the least to the greatest ; to have their transgressions, through mercy, forgotten by God ; and to experience His forgiveness and compassion as their God.

This will be the second, or new covenant, as it

affects this nation—Israel. Why, we ask, is this covenant not yet in operation? For this reason, because Israel as a nation has not yet been discovered—has not yet come “out of their graves.” (Ezek. xxxvii. 12).

But in this intermediate condition, is there any nation extant which nationally and constantly is looking for the fulfilment of God’s promises in regard to this second covenant? which is nationally praying God to bestow it? There is. Where are we to look for this people?—among the Jews? Nay; they have no such prayer in use in their public services. Among the Protestant Teutonic or Scandinavian churches of Europe? Nay; *they* never rehearse the ten commandments of their God, in their public formularies, nor repeat the prayer of which we are speaking. Among the Roman Catholic or Latin nations? Nay; *they* never listen to the solemn words of the Decalogue—and if they did, they would hear repeated to them not God’s ten true commandments, but a garbled list in which the second and fourth are omitted or altered, and the tenth amplified to make up the ten. *The prayer we allude to they never dare use.*

Where must we turn then, for the race which looks, longs for, and desires of God, the “New Covenant,” as the purchase of their Lord’s most precious blood? To none other than the grand old Protestant Kingdom of Great Britain speak-

ing through its State Church formularies. That *one* nation, constantly, Sabbath by Sabbath, makes use, *by law*, of the very words of the glorious New Covenant. That one people asks God, when the Ten Commandments have been recited in their hearing, to fulfil this new covenant to them to the very letter. They pray in its very words—"Lord, have mercy upon us, and write all these, Thy Laws, in our hearts we beseech Thee."

In the State Church of England alone, of all the *national* churches of the earth, this form of prayer, derived directly from the passage in Hebrews viii. 10, is prescribed for public worship, and is constantly so used. We have lately been at some pains to ascertain, whence, when, and by what authority we got this particular response.

Was it from the Roman Catholic Missal, or from the Breviary? Was it derived at all from Rome? Or have we borrowed it from the Protestant Lutheran Churches?—from the Teutons in fact, whence some would tell us we have obtained our very title to be called God's People Israel?

Let the Rev. Richard Mant, D. D., in his standard work on the Book of Common Prayer, (Oxford Edition, 1820) give us the authoritative answer:

He says in his notes on the Communion Ser-

vice, quoting from *Shepherd* (Vicar of Patiswick). "The Ten Commandments were not appointed to be read in the first English Liturgy of 1549. *They made no part of any ancient Liturgy*; nor, if my information be correct, are they read in the communion office of any of the reformed churches, *except our own*; and in ours they were *first inserted* at the review of Edward's Liturgy in 1552." Quoting again from Bishop Cossin, Dr. Mant states,—I do not find in any Liturgy, old or new, before this of the fifth of Edward the 6th, here continued, that the Jews' (?) Decalogue was used in the service of the Christian Church. But it seems that the rehearsal of it, in the beginning of the communion, was appointed *with the People's answer, craving pardon and grace to observe them*, instead of confession of sins, always set in this place. It serves to actuate our repentance, by calling to mind our offences by retail." He says again, quoting Dr. Bisse, "The people themselves being obliged after every commandment, to ask God's mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, what do they at each rehearsal, but, as by a new tie, bind them for a sign upon their heads, and as frontlets between their eyes." (Deut. vi. 7, 8).

Dr. Mant gives as the origin of, and sole authority for the responses, in the case of that used after the first Nine Commandments, the passages

in 1 Kings viii. 57, 58; and Psalm xli. 4; *but as that for the one after the final or Tenth Commandment*, Hebrews viii. 10.

It appears that the British nation, and that *alone*, rehearses in public worship the Ten Commandments, and offers the prayer we have been considering to Almighty God; that the use of this petition was prescribed even among us only since A. D. 1552, i. e., from the time of the glorious Reformation; and that thus for over 320 years we British, and we alone, have *nationally* been asking our covenant-keeping God to remember His people Israel, to perform to them that promise He first made through His servant Jeremiah 606 years before Christ, and confirmed again by the hand of His Apostle Paul in A. D. 64—namely, that He would make with them, *and them alone*, of all the nations of the earth, His “New Covenant,” “to write His laws in their hearts,” to be “merciful to their transgressions,” to make them “His people,” and to be to them, in a sense He is to no other, “their God.”

We have carefully considered all the other great and magnificent identifications of the British nation with the Lost Ten Tribes of Israel, but we truly deem that to which we have now drawn attention in this paper one of the most striking, one of the most convincing, *and the most precious*.

The late Professor of Moral Philosophy at Cam-

bridge, writing on the Ten Commandments, while regretting the omission from our Prayer Book version of that part of the First Commandment which relates to God having brought the people "out of the land of Egypt—out of the house of bondage," adds, "I can conceive nothing more admirable or more instructive than the use which is made of the Commandments in our service, or than the place which is chosen for them. The Communion at once '*suggests the New Covenant.*' The prayer that God will write His laws in our hearts is a claim to be under that New Covenant. Here is that fulfilment of the Commandments which we can trace in each one of them."

Though no admirer of the dangerous views of this able writer, we think there is much force in the few sentences we have quoted. He was wholly ignorant of the identity of his own nation with lost Israel; but he could not fail to see that the response used after the repetition of the Commandments is a claim made by the English worshipper to be under this New Covenant. And how can that be? we would ask, unless the worshipper himself be also one of God's people Israel, with whom *alone* the New Covenant will be made ?) Jer. xxxi. 33; Heb. viii. 10-12.)



## ARTICLE V.

IF A PRESIDENTIAL ELECTION TAKES PLACE IN THE UNITED STATES IN 1880, WILL THE ELECTED ONE SERVE OUT HIS FULL TERM?

THE CERTAINTY OF THE RE-UNION OF GREAT BRITAIN AND THE UNITED STATES OF AMERICA, I. E., IN BIBLE PARLANCE, EPHRAIM AND MANASSEH.

Thus saith the Lord which giveth the sun for a light by day, and the ordinances of the moon, and of the stars, for a light by night, which divideth the sea when the waves thereof roar. The Lord of Hosts is His name.

If those ordinances depart from before Me, saith the Lord, the seed of Israel also shall cease from being a Nation before Me forever." (Jer. xxxi. 35, 36.)

"Once have I shown by My holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before Me. It shall be established forever as the moon, the faithful witness in heaven." (Psalm lxxxix. 35-37.)

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall *not be left to other people*, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. ii. 44.)

"Thus saith the Lord God, Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one Nation in the land upon the mountains of Israel; and one King shall be King to them *all*; and *they shall be no more two nations*, neither shall they be divided into two kingdoms any more at all. (Ezekiel xxxvii. 21, 22.)

“And the *ransomed* of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.” (Isaiah xxxv. 10.)

The *remnant* of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth, for they shall feed and lie down, and none shall make them afraid.” Zeph. iii. 13.)

“And when ye see this your hearts shall rejoice, and your bones shall flourish like an herb, and the hand of the Lord shall be known toward His servants, and His indignation toward His enemies.” (Isaiah lxvi. 14.)

“For as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands. (Isaiah lxy. 22.)

We have assumed that Manasseh, the half tribe of Joseph, the daughter of My people Israel, is represented in our days by the “Great People” or Nation of the United States of America; and we argue that if the Ten (lost) Tribed Nation of Israel proper, is not represented to-day by Great Britain; and the Tribe of Manasseh, the one child, daughter, or colony, lost by Great Britain, is not represented by the United States of America, that some other nation has to come forward within the next few years—take the possessions of Great Britain and the United States of America from those nations, occupy all the “Gates” or stragetical places in foreign lands around the coasts and sides of the earth, at present in the occupation of Great Britain; preach us a new Gospel, and take and preach that same Gospel to all (Gentile) Nations for a witness; and further, that we of Israel (Great Britain and the United

States) will have to go to the Israel and Manasseh that must be manifested within the next three years, (if, as it is assumed, the Restoration of Israel to Palestine takes place in or about 1882 A. D.); and confess that our fathers have inherited lies, vanities and things wherein is no profit, for if we are not of Israel, we must be Gentiles, and Jeremiah, after alluding to Israel's being brought up from the land of the North and from all lands whither He had driven them, to bring them again into their land that He gave to their father, says: "O, Lord, my strength, and my fortress, and my refuge in the day of affliction, the *Gentiles* shall come unto Thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity and things wherein is no profit" (Jer. xvi. 15, 19). The very idea of such things as these happening is so absurd that it leaves the objectors to our argument so wilfully *blind* and *stiffnecked* that we care not to dwell upon the consequences to them of *their* blindness. "Blind leaders of the blind" will they not all stand a chance to "fall into the ditch," or into the vortex of the wrath of Jehovah, when He cometh out of His place shortly to shake terribly the earth, and judge His living people.

Before we offer any remarks upon the certainty from the words of our texts, of the United States of America becoming shortly again federated with Great Britain and the Jews, as the one

Nation of Israel, which nation will finally control the whole earth for—“*dieu et mon droit*”—for Christ and our right to liberty and freedom, we will admit candidly that we are what is called a British subject, and God grant that, with the views we entertain of how He purposes shortly to control the politics of both countries, at present so differently constitutionally governed, we may remain as we are, until He re-instates our beloved Queen, or one of her lineage, as the One Sovereign that must be Sovereign to all Israel before or by the time of their restoration to their inheritance in Palestine. The oath of naturalization is far too personal, when it is known that all Anglo-Saxons and Anglo-Americans are Israel, and destined to form one nation again, shortly, under David's line.

We will now offer a few remarks on Manasseh, and, in the first place, call attention to the words of Jehovah, “For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord” (Isaiah lv. 8); and also to an adage which runs, “Man proposes, but God disposes.”

We offer no apology for our opinions, for when we have a “Thus saith the Lord God,” we are convinced that what is spoken or promised by Him is sure to receive fulfilment, and so we will consider the 48th chapter of Ezekiel.

The prophet here describes how the “head-quarters” of the Tribes of Israel will be severally

apportioned to those tribes. We say "headquarters" because the boundaries here given by Ezekiel by no means cover the heritage as *promised* to Abraham and his seed. We understand the territory here alluded to, to stand in the same relation to their resettlement, as Great Britain does to-day under their captivity; i. e., that while in Great Britain and North Ireland are doubtless to be found representatives of all the Tribes of Israel, but by no means including all Israel, Judah and Manasseh; so the tribes (whose tribal families will be clearly distinguished before their resettlement) will have their *distinct* representatives settled according to the manner as explained by Ezekiel, in the "headquarters," as we term the portions allotted by that prophet, while outside those portions the country may probably be occupied promiscuously by Israel and "the stranger."

We must bear in mind that Ezekiel apportions twelve different distinct lots to twelve distinct tribes, including Manasseh, for Joseph has two portions," while the Levites of the tribe of Levi have their portion within the space set apart as the offered portion, or "Holy Oblation." Thus Ezekiel clearly recognizes thirteen tribes.

We must also remember that the land at present occupied by the City of Jerusalem, and for some miles north and south by that city, is to be included in said offered portion, and that the

Tribe of Judah, or Jews, (that are reported as returning to Palestine in our present day) will have their portion considerably to the north of the present Jerusalem, somewhere about where Samaria was situated; and again, that before the resettlement of Israel takes place, the land has to be prepared by mighty convulsions for them—some of it “lifted up” and “turned as a plain,” to enable the building of Ezekiel’s amazingly described Temple to be proceeded with, and other remarkable changes to be carried out, of which we treat in another part of this work.

The *land promised* to the Seed of Abraham would appear to include Palestine, Syria, and all Arabia, and to extend from Mount Taurus on the North, to the Red Sea and Southernmost parts of Arabia on the South, and from the Mediterranean to Euphrates, and Persian Gulf West to East, and to constitute a territory probably six or seven times as large as the State of California. The “head quarters” are promised to be “as the garden of Eden,” while all of it will be “a delightful land saith the Lord;” and when it is known to be in a most central position in relation to the *land* surface of the earth, and is to become the “praise and joy of the whole earth,” and certainly the centre of trade of the world as is London to-day; happy and blessed indeed will they be who are destined to make up the “great company” that shall proceed thither, let us hope in

1882, or shortly thereafter. The site of this splendid commercial city of the future, will be prepared by Jehovah's own handiwork, from His own plans, and we may be sure will be nearer perfection than that of any other City in existence, or that ever existed ; while "on the north side will lie the City of the Great King, God will be well known in her palaces, as a sure refuge." (Psalm xlviii. P. P. V.) This is the Holy City, the "Mountain of the House, that is to be established on the top of the mountains, and to be exalted above the hills," and past which "shall pass no gallant ship."

Our first quotation at the head of the Article, is a clear unmistakable assurance from Jehovah, that Israel shall exist as a nation, so long as sun and moon endure ; therefore this nation must be in existence somewhere to-day. The Jews as they are called, cannot fill the requirements of this promise ; for they are not reckoned as, nor are they in truth a nation to-day, in the general acceptation of the word ; and they cannot be the nation alluded to, in these days, our next quotation asserts, for it would be folly to say that David's throne was established over them at present, or had ever been in fact since Zedekiah's days.

We assume that the nation of Great Britain and her Royal Sovereign supplies the only answer to these wonderfully distinct assurances

given by our God, and if such is the case, the absurd doctrine of the *divines*, and the false heading to lots of chapters of the Bible, that the nation meant, is to be found in the church,) when one comes to look at the matter squarely, amounts to an untenable, impracticable parcel of nonsense. Israel to-day must be the "chief of nations," "lending to other nations but never borrowing"—the chief missionary power of the earth, for "in thee (Jacob and Israel) and in thy seed shall the nations of the earth be blessed : " the only *nation* (not nations) to whom is promised perpetuity, which "shall never be destroyed ;" but which shall ultimately "fill the face of the earth with fruit ;" and of whom it is written " For the nation and kingdom that will not serve thee shall perish, yea those nations shall be utterly wasted " (Isaiah lx. 12). " This is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord." (Isaiah liv. 17). Our next quotation is taken from the interpretation put upon Nebuchadnezzar's dream, by the prophet Daniel.

Nebuchadnezzar had dreamed a dream wherein he saw a great image, whose head was of gold ; breast and arms of silver ; belly and thighs of brass ; legs of iron ; and his feet part of iron and part of clay ; he saw " till that a stone was cut out without hands, which smote the image upon his feet . . . and brake them to pieces," and after describing the four kingdoms or powers that



were each to exist for awhile, and be succeeded as foretold, and which are generally allowed to have been the Babylonian, Persian, Grecian, and Roman empires, Daniel, in the words of our quotation alluding evidently to the fifth or stone kingdom, says, "And in the days of these kings, (assumed the Babylonian, Persian, Grecian, and Roman) shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand for ever."

The theory of the "pastors after mine own heart,"—*Israel identifiers*, is, that the God of heaven did during the very existence of the Babylonian Empire plant that "stone kingdom" in Ireland, by the taking to Ireland by Jeremiah—Tephi—daughter of King Zedekiah the last of the kings of Judah, and who was carried captive to, and died in Babylon. From this "Eastern princess" can be traced the present reigning house of Great Britain.

All such assumptions will be clearly made manifest in due time, and if the theory is not correct, then both Britain and the United States if not Israel, have to be shortly "broken in pieces and consumed" by the Kingdom that the God of heaven—and that God is not a man that He should lie—has set up somewhere else on the earth.

This alternative places the two great missionary—open-Bible—powers, of our present religious system in rather an awkward position, and should lead them anxiously to expect and long for the right Israel (if they are not such) to come along with the true religion, for if they are Gentile nations, then our fathers have taught us lies, and the whole fabric of the Bible—(Jews and all—Christ included)—is lies; for “the Gentiles shall come unto thee from the ends of the earth, and shall say surely our fathers have inherited lies, vanity, and things wherein is no profit.” (Jeremiah xvi. 19). What a horrible fix to place the boasted Christian nations, Great Britain and the United States of America in!!

The consideration of our next quotation, brings us to the gist of our article and argument, and *our opinion is, that at the time of the restoration of the ten tribes to the Promised Land, the nation of Manasseh or United States of America, will again be joined politically to the nation of Israel, or the Britain of to-day*, and that with these two nations *the Jews will also be joined*, and the *three peoples* constitute in the future, and for all time, “The nation of Israel,” “the everlasting kingdom” of Daniel (ii. 44), the kingdom to whose headquarters in Palestine, the Savior will come, as to His own kingdom emphatically, when He comes to “reign over the house of Jacob for ever,” and the whole earth.

There are a few verses in the Bible, upon which we found our belief, which we will quote.

In the first place we will consider the fourth verse of the forty-eighth chapter of Ezekiel. There it is written, "And by the border of Naphtali, from the East side unto the West side, a portion for Manasseh."

It will be seen that "Joseph shall have two portions," and accordingly, Ezekiel has allotted Manasseh and Ephraim portions adjoining each other to the north of Jerusalem considerably, two tribes, Reuben and Judah having their portions between Ephraim and the Holy oblation or offered portion. Now if the United States represents Manasseh, and Manasseh sends her "consumption" of representatives to occupy her portion of the land promised, we would ask if it is reasonable to suppose that those "people" of Manasseh will require a separate form of government to the other tribes, that is, a Republic in the midst of a Monarchy? And if they are *not* a separate people in the land politically, (that is, those that will proceed to the Promised Land, as representatives of Manasseh, for Israel and Manasseh return representatively), is it to be supposed that the rest of their tribe, (those that will remain in the United States) will remain under a distinct and totally different form of government, namely a Republic, as exists to-day in the United States? We confess that we can't

see it in this light, but rather think, that as when Christ comes, He will be King over all the earth so from the Restoration, to His coming, will constitute the "time of the end" or preparation for His coming, and that all Israel, all of them wholly, will be united before He comes. Besides, the consideration of the following passages of scripture will help perhaps to decide which is the most feasible way to look at the subject.

We must not forget to remember Manasseh when Israel is mentioned, for we have seen that that tribe has its portion marked out in Ezekiel's distribution of the "Head Quarters."

"Then shall the children of Judah and the children of Israel be gathered together and appoint themselves *one head*, and they shall come *up out of the land*, for great shall be the day of "Jezreel." (Hosea i. 2). The word of the Lord came unto me saying, moreover thou son of man, take thee one stick and write upon it for "*Judah* and the children of Israel *his* companions; then take *another* stick and write upon it for "*Joseph*, the stick of Ephraim, and for all "*the house of Israel*, *his* companions, and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people speak unto thee saying wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God, Behold I will take the stick of Joseph

“which is in the hand of Ephraim, and the Tribes  
“of Israel his fellows, and will put them with  
“him, even with the stick of Judah, and make  
“them one stick, and they shall be one in mine  
“hand.

“And the sticks whereon thou writest shall be  
“in thine hand before their eyes.

“And say unto them, Thus saith the Lord God,  
“Behold, I will take the children of Israel from  
“among the heathen, whither they be gone, and  
“will gather them on every side, and bring them  
“into their own land.

“And I will make them One Nation in the  
“land upon the mountains of Israel, and one king  
“shall be king to them all; and they shall be no  
“more two nations, neither shall they be divided  
“into two kingdoms any more at all.” (Ezekiel  
“xxxvii. 15-22.”

It may be said that the “two kingdoms” of verse 22 are meant for the kingdoms of Judah and Israel of old, which were kingdoms, and, no doubt, it is a correct inference to draw. But why the repetition? if the two nations and the two kingdoms are meant to represent the same thing, or sort of government? We incline to the notion that the word “nations” is mentioned to express the nations of Ephraim (or Israel) and Manasseh—Britain and America of to-day—for the word “kingdom” would not be applicable to Manasseh, she being a “great people,” or Republic, and Eze

kiel must have known she would become such, and therefore worded his prophecy to suit her case; or rather Jehovah, whose intentions have been from the beginning, inspired him so to prophecy.

Whether such a rendering can be placed on this verse, we don't know; at any rate, it is certain that the form of government for Israel in the land of Israel *will not be a republic*, for apart from the passage just quoted from Ezekiel, and which there is no mistaking, the prophet Jeremiah gives just as unmistakable testimony: "Thus saith the Lord, If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob; for I will cause their captivity to return, and have mercy on them (Jer. xxxiii. 25, 26); and again, "Thus saith the Lord who giveth the sun for a light by day and the ordinances of the moon and of the stars by night, who divideth the sea when the waves thereof roar. The Lord of Hosts is His name. If these ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a Nation before Me forever." (Jer. xxxi. 35, 36.) "Once have I sworn by My holiness that I will not lie unto David. His seed shall endure forever, and his

throne as the sun before Me; it shall be established forever as the moon, a faithful witness in heaven." (Psalm lxxxix. 35-37.)

Here are covenant, sworn oaths of Jehovah, that Israel shall never cease from being a nation, and that David shall never want a successor to rule over that nation.

In our days it is an indisputable fact that Judah, or the Jews, are not recognized as a nation, therefore we must seek this nation in the other branch of Israel—the ten-tribed branch that has been lost—*been blinded* for so many centuries, but which Nation is about to be brought forth from her uncertain, unrecognized state, openly, and in the sight of heaven and earth, with many marvelous signs and wonders of Jehovah Himself.

So when the stick of Joseph, which is in the hand of Ephraim (Britain, as pre-eminently Israel—the *greater* of the two branches of Joseph—and to whom, we assume, Manasseh must shortly become united again), and the Tribes of Israel; his followers (including Manasseh) has been put even with the stick of Judah (Jews), and the two sticks have become one, or joined—*then it does not seem reasonable to expect to find Manasseh in the United States*—to whom or to whose territory or land probably Israel (Britain) may have to come, as did Israel of old, and his sons, to Egypt, to Joseph—*under a republic*. The three peoples will become consolidated—one people again—one

nation in the land upon the mountains of Israel, as the headquarters, or seat of government, and one king will be king to them all—a descendant of David's line.

This must be so by the sworn oaths of Jehovah, and "He is not a man that He should lie, neither the Son of Man that He should repent; hath He said, and shall He not do it? or hath He spoken and shall He not make it good?" Numbers xxxiii. 19.

Now for the other look at Manasseh, i. e. a worldly view. It appears to us that so long as times were flourishing, and money more plentiful, especially amongst the masses, "the best government the world ever saw," got along swimmingly, and her people, especially those that were running for any kind of office, were "tickled to death," at the frequency of the elections, whether federal, state, or municipal; but now that the "hard times" are *beginning* to make "labor scarce and wages low," it would appear that not quite the same view of such matters is taken by some, and those perhaps, some of the most clear-sighted practical business-men of the nation, members of the Chamber of Commerce of New York, for at a meeting of that body in April, 1878, it was resolved, "*That the frequency with which our Presidential elections occur, with all their attendant excitement and agitation, together with the changes of policy which frequently attend them,*



*“ is detrimental to the material interests of the nation, and in our opinion the proposed amendment to the Constitution of the United States, which extends the Presidential term to six years, should be promptly adopted.”*

Now here is a manly straightforward admission, by perhaps some of the best informed men in the nation, financially speaking, that the Presidential elections occur too frequently, and if the Presidential, what shall we say of the Municipal and State elections? They all entail, whenever they occur, a considerable expense on the tax-paying element of the nation, beside a temporary disarrangement of business. Their frequency, and the custom of changing *all* the officers from the greatest, to the least of them even, (speaking generally) has been the means in times past, of causing bribery to run riot; for the office-seekers knew, that “to the victors belonged the spoils”—and the installment into an office, was the chance that some probably were willing to use bribery and even lying and forgery to attain, well-knowing that if they succeeded they had “a soft thing of it,” for the time they were in office, and perhaps in some instances the only chance they’d have to make a “raise.” And so things went on, getting worse perhaps all the time, until to-day in the matter of elections and office holding, the United States is perhaps the most corrupt nation extant. But the people,

the real sufferers, are apparently, (urged on by the financial tightness), awakening to the real state of things, and if they go honestly about their work, they may no doubt accomplish much towards a purer and better state of affairs. But we cannot expect even "working-men's parties" to be all honest, and some no doubt if elected, would make "no bones" of throwing their party over, and clutching at the "loaves and fishes."

Perhaps it is not possible in our times, to find a government anywhere honestly conducted, but different times are coming, and the Almighty Jehovah Himself is going to employ shortly, certainly by 1882, we think—His means of altering things, for "I will come near to you to judgment, "and I will be a swift witness against the sorcerers, and against those that oppress the hireling in *his* wages the widow, and the fatherless, "and that turn aside the stranger *from his right*, "and fear not me, saith the Lord of hosts." Malachi iii. 5. And again, "Go to now, *ye* rich men, "weep and howl for your miseries that shall come upon you, your riches are corrupted and "your garments are moth-eaten. Your gold and "silver is cankered; and the rust of them shall "be a witness against you, and shall eat your "flesh as it were fire. *Ye have heaped treasure together for the last days.*" James v. 1, 2, 3.

Also, "Forasmuch therefore as your treading

“ is upon the poor, and ye take from him burdens  
“ of wheat : ye have built houses of hewn stone,  
“ but ye shall not dwell in them ; ye have planted  
“ pleasant vineyards, but ye shall not drink wine  
“ of them. *For I know* your manifold transgres-  
“ sions, and your mighty sins, they afflict the just,  
“ they take a bribe, and they turn aside the poor  
“ in the gate, from their right. Therefore the  
“ prudent shall keep silence in that time, for it  
“ is an evil time.” Amos v. 11-13 ; read also  
verse 20.

But it is not a pleasant task quoting such texts as these, although they are wonderfully significant of these times. One thing we may be quite sure of, that by or about the time of the manifestation and restoration of Israel, all corruption and fraud, in government, business, municipal affairs, and all others, so far as Israel is concerned, will be entirely done away with, for that famous prophet Isaiah in his 60th chapter, verse 17, says:

“ I will also make thy officers peace, and thine exactors righteousness.” Thy people also shall be all righteous, (verse 21st.) This whole 60th chapter, refers principally to the near future of Israel—Britain and America—and is very well worthy of study.

We will now make a few remarks on the Presidency. There seems to be an uneasy, changeable spirit abroad in the land about this office,

the first gift in the power of this "Great People," to any of its people—something undefinable—a sort of a desire, if we may so express it, to acknowledge that something better (not so open to be attained by fraud and corruption) ought to be established as the ruling head of this nation, and the telegraph has occasionally sent us a "muttering" of this uneasiness, for instance, "A telegram from Washington, dated February 25th 1878, informing us that Southard had introduced a bill proposing a sixteenth amendment to the constitution, providing, that the executive power shall be vested and hereafter administered by Three Presidents, to be elected by all the States, but to be taken, one from the Western States, one from the Eastern and Middle States, and one from the Southern States, the term of office to be six years, with no repetition of office to any man, etc. The bill further provided that each of these Presidents should receive a compensation not exceeding \$30,000 per year." This would have complicated matters sufficiently, and added to the expenses, so as to have acted perhaps like "the last straw;" and so no more has been heard of the *intelligent* introducer or his *wise* scheme.

No one, we should suppose, has forgotten the last Presidential Election, how, after months of suspense, finally upon the very eve of the time necessary for the "elect" to take the oaths of of-

fice, one man, virtually the odd judge, decided who was elected to fill the office for the present term, and also how, since the position was filled, the squabbling has never ceased, and has lately been productive of some "high old scandal" with regard to the "wire pulling" performed in seating the present incumbent. We, who had an "inkling" that in *all probability* it would be *the last President elected*, watched the game earnestly, and considered when the decision was given that Jehovah Himself had interfered in that decision; for seeing from our standpoint that it would be the last expression of the will of their "Great People," as to what party in the country, the head magistrate, should be chosen from, or elected by; and considering that the elected, carried the standard of the real Manassehites—the American's proper;—and that the defeated one was the standard bearer of the Canaanitish, Romanish, foreign element *sojourning* with Manasseh—were gratified that things turned out as they did, albeit forsooth, in truth perhaps the voice of those Canaanitish sojourners and their abettors, outnumbered in reality the inert, not fully expressed voice of Manasseh proper. But the will of God, probably decided the matter, and well it is that it is so, for at the great change fast approaching now, it would have looked very bad for Manasseh to have been found Romish in her ruling element.

*Manasseh signifies forgetting*; what a proof it would have been, in a measure, that Manasseh had forgotten his God, who has dealt so wondrously with him.

The present President, in his inaugural, if we recollect aright, recommended the extension of the Presidential term to six years—and we have seen, that the Chamber of Commerce of New York has since recommended the same extension of the term of the Presidency—should, therefore, the present incumbent's term be extended to the full six years from his coming to office in March 1877, then his term would expire in March 1883, and the *impending change*, in all probability, according to the teachings of the Great Pyramid, will have been accomplished, and there will be no need for another President, if our theory prove a correct one, that Manasseh will then be again politically allied to Israel.

We are not left in doubt by the Word of God, how the Chief Ruler, or Prince over restored Israel in the land of Palestine, is to be supported, and the account given by Ezekiel in different portions of his book, is so clear and interesting, that a study of his last chapters is very instructive.

In the forty-fifth chapter of Ezekiel, the Prophet lays off the space of the “offered portion” or “Holy Oblation,” and after allotting the spaces for the Sanctuary (or Temple), the Priests, Le-

vites, and the great secular city in *reeds*, (one of which is equal to about twelve feet six inches), he says :

(Verse 7). "And a portion shall be for the Prince on the one side, and on the other side of the oblation of the holy portion, and of the possession of the city, from the West side Westward, and from the East side Eastward, and the length shall be over against one of the portions from the West border, unto the East border."

(Verse 8). "In the *land shall be his possession* in Israel : and *and thy Princes shall no more oppress my people*. . . .

(Verse 9). "Thus saith the Lord God ; Let it suffice O princes of Israel, remove violence and spoil, and execute judgment and justice, take away your exactions from my people saith the Lord God."

(xlvi. 16). "Thus saith the Lord God, If the Prince give a gift unto any of his sons, the inheritance thereof shall be his sons ; it *shall* be their possession by inheritance."

(Verse 17). "But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty ; after it shall return to the prince ; but his inheritance shall be his sons for them."

(Verse 18). "Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession, *but* he shall

“give his son’s inheritance out of his own possession, that my people be not scattered every man from his possession.”

The inference from all this is that the Prince (according to the calculations of Mr. Paterson of Lanark, Scotland)\* will get a portion for his possession, partly on the East side, and partly on the West of the offered portion, and running in both his sections from North to South, the whole length of the offered portion ; together embracing some six hundred square miles of territory, and that out of this possession he has to keep himself and his family, the Western border of his possession, being the Mediterranean Sea. So that if any of us are spared to see the restoration of Israel, we can rest assured that so far as taxes for the support of *our Chief Magistrate* or Prince are concerned, there will be none.

Now any reasonable man must confess, that any such state of affairs has never existed as yet in the land of Israel, and if we are to believe the “Book,” which is turning out in these our days to be a marvellously true book—these precisely described particulars must be accomplished, before there is any reasonable *hope to expect the coming of “our King.”*

Before we entirely dismiss our references to Manasseh, we give the following extract taken

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\* See *Life from the Dead*. No. 13, page 24.



from Mr. Hine's "Glory Leader," vol. 3. No. 102, for January 17, 1877.

"MANASSEH A THINKING."

DEAR SIR:—

"The enclosed is curious if true, and as anything from the United States must be turned inside out, we may take it for what it is worth.

"It is not of course, an impossibility, that when our return takes place or before, the two severed brothers Ephraim and Manasseh may form under one monarch, and why not?

Yours in the faith,

W. H. L.

"RE-ANNEXATION.—The *New York Tribune* prints the following petition to Congress, which it says the Democrats are signing. The prayer of the petition is that the United States may be re-annexed to Great Britain.—

"The intense disgust of certain Democrats in this city at the failure of 'reform' and the consequent destruction of their only surviving hope for free institutions, has found expression in the following petition, which has received several signatures, and is not unlikely to be presented to Congress—

"To the Honorable Senate and House of Representatives of the United States of America, at Washington, assembled—the undersigned citizens of the United States of America, having in view the present and prospective dangers ensuing from our form of government, beg respectfully to petition your honorable bodies that Commissioners be appointed, with full authority to arrange the terms of a treaty of reconciliation with Great Britain, settling all causes of estrangement which have unhappily existed for the past century between the two countries, to the end that the people of a common origin may enjoy the natural fraternity to which they are entitled, and the civil and religious liberty which our ancestors have won in leading the progressive civilization of the Caucasian race for the past thousand years."

Whether or not this was ever produced in the *New York Tribune*, we know not; it could be easily ascertained. We do not think it was ever

presented to Congress, and likely enough never may be—it is, however, a curiously significant document—looking at it from *our standpoint*.

Now providing an election does take place in 1880, at the Restoration of “All Israel” (representatively) and Judah (whether that Restoration takes place in 1882, as it is assumed it will, or subsequently), it will be impossible from the teachings of the Word of God, to find the United States of America (assumed Manasseh, the house of Joseph) under a Presidency, as constituted to-day. And as we believe the Bible means just what it says, and that when it says 42 months is the period of time for “the Holy City to be trodden under foot,” it means 42 months, and not a month more or less (See Rev. xi. 2); and when we allow the Mohammedan power, whose era dates from 622, A. D., to be the Gentile power alluded to by St. John the Revelator in the passage “But the court (land or country) which is without the temple (i. e., assumed Great Pyramid) leave out, and measure it not, for it is given unto the Gentiles, and the Holy City shall they tread under foot forty and two months,” Forty-two months of 30 days = 1260 days or years, and 622 years, in which year of our Lord the Mohammedan-Gentile *desolating* power began its career, and we have 1882 A. D. as the date of its overthrow, or the time when some other power must possess the Holy City. Taking notice of the condition of Turkey

to-day, the, at present, Mohammedan *desolator* occupying Palestine, a power that literally came in, and has existed, and will probably perish by the sword, and all other signs of the times regarding Palestine and the world at large, and remembering also the astonishingly coincident term or duration of years, we are led to believe, from the teachings of the Great Pyramid, that witness for the Lord of Hosts in the land of Egypt (Isaiah xix. 19)—the present dispensation will extend to, namely 1881-6 years; if there is any virtue in the “signs of the times,” and Revelation, why “taking one consideration with another,” or all these considerations together, if something awfully grand in the *overturning* business does not take place, we shall assume our worldly chronology is a trifle, perhaps, out of joint, and wait expectantly for the literal and true 1882 to arrive. But we assume with the majority of earth’s inhabitants, probably, that this year is the 1880th from the birth of Christ, and on that assumption all our assumptions are based with regard to time. And on that basis we must confess (looking at the matter from our standpoint) our inability to expect to see (if spared) any incumbent that *may possibly* be elected to the Presidency of these United States, (*E Pluribus Unum*, out of many, one; out of many States, one government, federally, or one nation; and also originally, out of the many tribes of Israel,

one tribe or people, *The great people* of the Tribe of Manasseh), after the coming general election in November next, serve out his full four years term of service.

“No mortal man is wise at all hours,” and we may be wrong; our opinion anyhow don’t amount to anything—an unstable Reubenite—still time alone will prove whether we express now a correct idea, and we are content to “await the fulfilling of the days” to prove the truth, or otherwise, of our assumptions.

Now, according to our theory, Manasseh was the son, the eldest son, of Joseph, and Joseph was a younger brother of Reuben, who was the first-born of Jacob, or Israel “(for he was the first-born, but forasmuch as he defiled his father’s bed, his birthright was given unto the *Sons of Joseph*, the Son of Israel, and the genealogy is not to be reckoned after the birthright; . . . but the birthright was Joseph’s (1 Chron. v. 1, 2); therefore Manasseh would be Reuben’s nephew. Now, away back in the early days of Israel, and of history, before the lads Manasseh and Ephraim were born unto Joseph by Asenath the Egyptian, daughter of Poti-pherah, the priest of On, (Gen. xli. 50), an episode occurred as related in the 37th chapter of Genesis.

Joseph, the loved son of Israel, had dreamed dreams, the telling of which to his brothers, coupled with the love that his father bore him,

caused him to be hated by them, and they "could not speak peaceably unto him." Joseph was sent by Israel to "see whether it was well with his brethren, and well with the flocks, and to bring his father word again. Israel sends him to Shechem, and he learns there from a man who found him wandering in his search for his brothers, of his brothers having gone to Dothan. "And Joseph went after his brethren, and found them in Dothan. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh, "Come now therefore and let us slay him, and cast him into some pit, and we will say some evil beast hath devoured him; and we will see what will become of his dreams. And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit. . . . that he might rid him out of their hands, to deliver him to his father again."

Reuben must apparently have absented himself for a while, during which Joseph's brothers "cast him into a pit," "and sat down to eat bread," and while so engaged, "Behold, a company of Ishmaelites came from Gilead," on their way to Egypt. "And Judah said unto his brethren, What profit is it if we slay our brother, and conceal

his blood. Come, and let us sell him to the Ishmaelites, . . . and his brethren were content." Joseph is sold to the Ishmaelites for twenty pieces of silver, "and they brought Joseph into Egypt." "And Reuben returned unto the pit, and behold, Joseph was not in the pit, and he rent his clothes. And he returned unto his brethren and said, The child is not, and I, whither shall I go?"

Here we have an account of how Reuben was the first to dissuade his brothers from killing Joseph, the father of Manasseh, from whom it is assumed the nation of the United States of to-day is sprung. To follow the fortunes of Joseph and his two sons is not possible in this place; suffice it to say that Manasseh, although he also (like Reuben, his uncle) lost his birthright, has fully carried out the prediction of his grandfather Israel; for it is impossible to gainsay or deny the fact that

"MANASSEH HAS BECOME A GREAT PEOPLE."

So far Jacob's words have become literally fulfilled, and the United States to-day stands forth before the world (together with Ephraim, his brother, as the head of the ten tribes of Israel—assumed Great Britain; and (with the Jews) a vigorous, unmistakable witness to the truth of God's plans, as predicted by his servant Jacob.

Manasseh, indeed, has done wondrously, and has been blessed in his possession of a country beyond compare, even "unto the bounds of the everlasting hills," as it were, and, although Ephraim and his companion tribes—the men of the North of Ireland—Welsh, Scotch, English, etc., will occupy the greater portion of the Promised Land, still Manasseh will have an interest in that Eden-land also, and may God hasten the accomplishment of the days, and speedily "bring back the captivity of His people," and "make Jerusalem a praise in the earth."

If this "Great People" are truly Manasseh's heirs, and Reuben has "a son" *permitted to live* (Deut. xxxiii. 6) to see these times, in the person of the writer, and who can bear witness, individually, to the truth of Jacob's prediction concerning his great ancestor, "Unstable as water thou shalt not excel," then uncle Reuben would say to Manasseh: "By all means, my lad, heed the advice of your present Chief Magistrate, R. B. Hayes, as expressed in his inaugural message, and of your merchants of the New York Chamber of Commerce, and, if possible, extend the term of your chief two years; make all future terms (if any there are) of six years duration, with one term of service only for incumbents—thereby forever settling the *third*, or even second, term question, and save the country in these hard times (if they are hard enough for your "peace

clubs" and office-seekers to forego an election) the expense of a general election.

But if ye will not—then go it—fight it out, and ye actual men of Manasseh, ye Israel-descended Manassehites, and Judah, where ye have a say, rally for God and your altars and send the foxes to their holes again.

The outlook is an immense one—the two great political parties have chosen them a General each, to carry their cause to victory; while the future Governor, *a la* Samson, Gideon, Joshua, etc., of old, is *granted* a breathing spell ere the "tribulation" commences; the outcome of which from his antecedents, and unparalled "ride o'er the high places of the earth," will see him, an Ephraimite probably (being sprung from a highland Scottish family, if we are correct), the head, under Christ's representative in Palestine, of this *Great People* the House of Joseph, and land of Manasseh.

May God in His mercy "ordain peace for us" in the approaching sure-to-be hotly contested general election, should such be absolutely necessary, and take place; and if it does, may Manasseh win, short though the term is likely to be for the elected one.

The advocates of the theory that Manasseh will always remain a Republic, on the strength of the passage in Jeremiah (xxx. 21), "And their nobles shall be of themselves, and their governors shall



proceed from the midst of them," and also the passage, "And I will restore your judges as at the first," should bear in mind that at the first, or in the time of the judges, the will of Jehovah was manifested through the ministry of angels, visions, and other modes; whereas since then, Christ has died to redeem Israel, and Jehovah has sworn unto David that he "shall never want a man to sit upon the throne of the House of Israel," "until He comes whose right it is," Judah must be brought again to his brethren, and Ephraim, Manasseh and Judah *must* become one nation again on the mountains of Israel; one king (Christ's representative) being king to them all.

"To your tents, O Israel," and await and watch the developments of the next two years.

San Francisco, June, 1880.

## ARTICLE VI.

THE BRITISH ISLES,—WHAT WILL BECOME OF THEM? AND  
THE POSSIBLE UNION OF THE TWO GREAT BRANCHES OF  
THE ANGLO-SAXON RACE—BRITAIN AND AMERICA.

“For thy waste and thy desolate places, and the land of thy destruction shall even now be too narrow by reason of the inhabitants. (Isaiah xlix. 19).

“Ho, Ho, come forth, and flee from the land of the North, for I have spread you abroad as the four winds of the heaven, saith the Lord.

Deliver thyself O Zion that dwellest with the daughter of Babylon.” (Zech. ii. 6, 7).

“Depart ye, depart ye, get out from thence, touch no unclean thing; go ye out of the midst of her, be ye clean that bear the vessels of the Lord.

For ye shall not go out with haste, nor go by flight: for the Lord will go before you: and the God of Israel will be your reward.” (Isaiah lii. 11, 12).

“O thou that art named of the house of Jacob, is the Spirit of the Lord straightened? are these His doings? do not my words do good to him that walketh uprightly? *Even of late my people is risen up as an enemy.* . . . Arise ye and depart for this is not your rest, because it is polluted, it shall destroy you, even with a sore destruction.

I will surely gather the remnant of Israel, I will put them together as the sheep of Bozrah, as the flock in the midst of the fold, they shall make great noise by reason of the multitude of men.

The breaker is come up before them; they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the Lord on the head of

them." (Micah ii. 7, 8, 10, 12, 13). "I have likened the daughter of Zion, to a comely, and delicate woman." (Jeremiah vi. 2).

"O daughter of my people . . . . I have set thee for a tower and a fortress *among my people*, that thou mayest know and try their way." (Jeremiah vi. 26, 27).

"And thou O tower of the flock, the stronghold of the daughter of Zion, *unto thee shall it come, even the FIRST dominion; the kingdom shall come* to the daughter of Jerusalem.

Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.

Be in pain and labor to bring forth O daughter of Zion, like a woman in travail, for now shalt thou go forth out of the city, and thou shalt dwell in the field." (Micah iv. 8, 9, 10).

"And there was a great earthquake, such as were not since men were upon the earth, so mighty an earthquake and so great.

And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came into remembrance before God to give unto her the cup of the wine of the fierceness of His wrath.

And every island fled away, and the mountains were not found." (Rev. xvi. 18-21).

To use the words of Hosea, "How shall I give thee up, Ephraim?" and why has the lot fallen to such hands, to pen reasons in support of the assumption that amidst the general *overturning* anticipated in so few years from the present time, "the goodly pleasant land," the modern "Garden of Eden," "the isles afar off," "the isles of the Western seas," "the British Isles," will pass away, and the place thereof know them no more forever? And is there the least ground for the assumption? Sift the argument clearly and cleanly all ye "Identity" scribes, from Edward Hine, the great

exponent in London, through all earth's wide domains, to the humblest offerer of "proof" on Israel's identity, and tell us we are wrong.

Tell us that the dear old countries, England, Wales, Scotland and Ireland, relieved of millions of their toiling sons, and the need for so much anxiety anent the "daily bread," will yet continue to be the peaceful, picturesque home for many millions of well-to-do Israelites, a sort of Paradise for true believers in Jesus.

Tell the wandering sons of "the ('Scint') wanderers' race," scattered through earth, and to her remotest bounds, that after "the indignation is overpast," they shall "come again," and find the peaceful pleasant home existing still.

Tell Manasseh's sons and daughters—the hardy Canucks—and the "corn-stalks" of Australia, that if their desire—the desire of their lives in frequent cases—of seeing "England" has not yet been accomplished, *not to hurry*, for the "tight little island" will always be.

Tell the proud and the haughty ones who "covet fields and houses," and pride themselves on their "landed estates" to the "oppression of My people," that they need fear no evil; Jehovah does not refer to them, "the heads of Jacob, and the princes of the House of Israel," when He affirms, through Isaiah, that "the loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone *exalted*" in that day.

Tell the poor—the meek and patient toilers—that they who love to oppress will oppress still, that the heavy burdens are not to be undone, that the scant wage, and the griping hunger are yet to be facts, even after Jehovah's promise that "My princes shall no more oppress My people."

And tell the nations, and those of Western Europe especially, that Britain, although "dwelling alone," must yet, from her Asiatic and other foreign and distant dependencies, take a hand in the great political "earthquake" approaching, that is destined to overturn some European dynasties; tell them, too, that Britain's sea-girt shore will still and always remain a refuge for the political "destitute," and oppressed of all lands; and finally,

Tell all Israel and Judah, and the nations of the earth, that Jehovah does not mean what He says when He makes Ezekiel declare:

"For in Mine holy mountain, in the mountain of the height of Israel, saith the Lord, there shall all the House of Israel, *all of them* in the land serve Me. . . . when I bring you out from the people, and gather you out of the countries wherein ye have been scattered, and I will be sanctified in you before the heathen.

And ye shall know that I am the Lord when I shall bring you into the land of Israel, into the country for which I lifted up Mine hand, to give it to your fathers" (xx. 40-42).

Tell us whether Jehovah has already "set His hand again the second time, to recover the *remnant* of His people:" whether in fact Israel is ever to be literally restored to their *own* land, and if so, and that restoration takes place, as *we* all expect, and pray, so soon as the year 1882, A. D., whether that restoration can possibly be accomplished without the special guidance, the unmistakable authority, direction and interference of our God Jehovah.

Will any amount of clear logical "identities," either Biblical or historical, persuade all the Gentile earth, and careless and indifferent Israel, and unbelieving Judah, that Lost Israel, that Ephraim and his companion tribes, and Manasseh, have been found; and that the time for Jerusalem to become "the praise and joy of the earth" has arrived. "Who hath believed our report?" Comparatively a very few indeed; and even if we went on writing, preaching, and explaining; our testimony if plainer and more sure year after year, for ages, never could or would convince the world that we were right, or that the great social, religious and political changes we know must take place at the time of Israel's manifestation and restoration could ever be brought about by any human means. And so we are convinced, that Jehovah must "rise up out of His holy habitation," "set His hand," "and with His holy arm" get Himself the victory, and glory

before all the nations of the earth, and Himself cause the earth to conform to the changes, marvellous though they may be—that He has ordained shall take place, in order to fit it for the reception and requirements of His chosen people; a *remnant* of whom He wills, shall survive His judgments, and prepare the Kingdom—the Universal Kingdom—for the advent of His glorious Son, and the resurrection of the just. “Woe is me,” to be constrained perhaps the first to sound the note of alarm for those “living carelessly in the isles,” and elsewhere on Israel’s possessions; but conscience demanded the truth as it appeareth to us, and therefore *as* we understand the truth so with God’s help we must endeavor to give the reasons for the hope of the truth that is in us; and may His good spirit so direct our poor understanding, that we offend not, but be enabled to state plainly our assumptions.

A brief repetition of “some assumptions,” will perhaps prepare the way for the clearer understanding of our subject. We assume

That Great Britain, (North) Ireland, and the colonies and dependencies of Great Britain with the Empire of India, constitute the nation of Israel (of the ten tribes), and the “company of nations;” sometimes called in Scripture “Ephraim,” sometimes Zion, (say unto Zion, “Thou art *my people*”) (Isaiah li. 16); that the term “Jerusalem” is probably applicable also to Israel or Great

Britain, as at present situated ; but that none of the colonies, can mean " the daughter of my people," " daughter of Zion," " daughter of Jerusalem " for the reason that they are federated to the parent stem, and each one helps to constitute the "*company*" or " multitude of nations " that were to come of Ephraim. Gen. xlviii. 19.

That, the United States of America, constitute the " house of Joseph," the " Great People " or nation of the tribe of Manasseh (Gen. xlviii. 19) the one *child*, daughter or colony *lost* (Isaiah xlix.) by Israel or Great Britain. That in some instances this nation or people is referred to as " the daughter of my dispersed," " daughter of my people," " daughter of Zion," daughter of Jerusalem," etc. ; and for the correctness of the gender applied, Jeremiah vi. 2, leaves no doubt, for " I have likened the daughter of Zion (or Israel) to a comely and delicate woman," and this is borne out literally by the knowledge, that the emblematic deity of Manasseh, is a *woman*, known as "Columbia." That the Jews (commonly so called) are representatives of the scattered nation of Judah, comprised of the tribes of Judah and Levi only.

That the Jews are emphatically (one branch) of " my people," consequently the term " daughter of my people," " daughter of Zion," etc., is not applicable to that people ; and as they are " not reckoned among the nations," as a nation, but are



scattered over the face of the earth, without a recognized nation, (colony or daughter) sprung from them, it must be seen plainly, that any such allusions as daughter of my dispersed, or people, or Zion, cannot refer to them.

Neither can such terms be applied to Israel proper, (Great Britain), or any of Britain's colonies, for reasons given ; besides no one could distinguish which of the many children or colonies such terms would be meant for, and confusion would ensue, whereas if we admit the "child lost" of the verse to be presently cited, is applicable to the *lost* colony of the United States (at present so called), formerly known as the "Thirteen United Colonies," then there can be no confusion, for this child or colony, is the only colony that has ever separated from, or become *lost* as it were, to the parent stem, Great Britain.

"The children which thou shalt have, after thou hast *lost* the other, shall say again in thine ears, the place is too strait for me ; give place to me that I may dwell." (Isaiah xlix. 20). In the preceding verse Isaiah seems to imply that "the land of thy *destruction*," would become too narrow, (too small,) by reason of the inhabitants, i. e. overcrowded, and that even after *losing* one colony or child, which is assumed to have been Manasseh, the United States of America of to-day, the children or inhabitants should *at different times*, "say again in thine (Britain's or Israel's)

ear," "the place is too strait *for me*," meaning there would be sufficient over-population to create another colony or settlement away from out the "land of destruction," and so place would have to be found for *me* (the next colony) to dwell. And this is the very way events happened in Israel i. e. Great Britain, after America separated, or became lost, other colonies had to be founded—such as South Africa, Australia, New Zealand, and the like, in order to "give place" or find room for those *Me's*, those colonies to dwell.

Some months ago Dr. Nall lectured in Brooklyn, N. Y., on this passage of Scripture, and the *Champion* of New York, reported the same with an extra attractive heading. The Dr. in that lecture argued the *me* had reference to Ireland, and boldly proclaimed that Ireland would gain its independence from Great Britain, as Manasseh had done, and our esteemed friend Dr. Wild, committed himself slightly in a similar manner if we remember aright.

Now Dr. Nall forgets, perhaps, that there is not a word in the text that could warrant any one to look for any of "the children thou shalt have *after* thou hast *lost*" Manasseh, becoming *lost* also; not a word is said implying anything of the sort; besides at the time of the *losing* of Manasseh, and all through the *times* of the establishing of other colonies, made necessities "by reason of the inhabitants" of Israel, Ireland was

a part of the British Kingdom; and as it is not at all reasonable to assume that the people that were to vex Israel, and whose gods were to be (and are for that matter) a snare unto Israel, should become independent of Israel, especially as only through the disobedience of Israel in days long gone, that same people escaped destruction, viz., at the occupation of Canaan (see Deut. vii. 1-5; 21-25; Numbers xxxiii. 51-56, etc.), we don't imagine any one on this earth will ever see the Doctor's ideas fulfilled. Such teaching is delusive and mischievous, and helps to cause the Canaanites to vex Israel "in the land wherein ye dwell."

No, Doctor, you might just as soon, and just as likely, expect to hear of the Canaanites setting up an *Irish Republic!* in these United States—Manasseh's land—for this land will ultimately absorb all the *remnant* of Israel, who escape from "the land of thy *destruction*"—Great Britain and Ireland; always excepting "the consumption decreed," that is to return to Zion, and they even will assemble in this land, and from thence proceed *dryshod*, we presume, to the land promised "to Abraham and his seed forever."

Now for a hasty consideration of the assumption "that will not down," that will keep up an agitation in our heart—that seems continually to be suggesting you're right—an assumption, the outcome of which involves the very existence of

dear old Britain as a land, and the going forth of the "Sovereign Authority" and "the kingdom"—the people—from out of that beloved land, to this land of Joseph's house—the land of Manasseh—the United States of America. The consequences attached to the consideration of some of our subjects are as stupendous as the geographical changes by which they are in part to be brought about, but of all the (apparently to some perhaps incredible) mighty changes foreshadowed, none are of greater moment to all the world than the reunion, politically, religiously and terrestrially or geographically, of the two great branches of the Anglo-Saxon race, the divided branches of *Israel emphatically* "*My chosen*," the nations of Great Britain—Ephraim-Israel and his companion tribes, and the United States of America—Manasseh-Israel.

"And when these things begin to come to pass, then look up, for your redemption (restoration) draweth nigh," so said the great prophet, the blessed Jesus, in reference, we assume, to the very things and seasons of which our feeble articles treat. Therefore, at what time "He surely *assembles*, O Jacob, all of thee, (all branches of Israel) He surely *gathers* the *remnant* of Israel in the midst of the fold, in this *Western* land, we assume that the return procession that proceeds to take possession of Israel's future headquarters (the delightful land of Israel, the garden of

Eden that is to be) will be made up in this land, and appoint themselves one head, or king, under whose guidance they are "*to come up out of the land,*" and proceed dryshod "with songs and everlasting joy upon their heads" across the resurrected Atlantis—"the depths of the great deep,"—via Africa, "the rivers of Ethiopia; across the dried up "smitten" seven streams, or mouths, of the Nile; and the utterly destroyed tongue of the Egyptian Sea, or filled-with-sand by "His mighty wind"—Gulf of Suez—to Palestine, for "*The breaker is come up before them,*" Atlantis has broken the waves, divided the waves, the tempestuous waters of the near at hand—"they have broken up," they, Israel, after arranging "the consumption" and the order of march, *have broken up the assembly, "and have passed through the gate,"* the consumption have passed through or over the former land-mark boundary, or coast, or gate of Manasseh, "*and are gone out by it,*" onto Atlantis, "*and their king*" (the "one head" of Hosea i. 11) "*shall pass before them,*" "*and the Lord on the head of them,*" (Micah ii. 12, 13) "the Lord will go before you"—Ark of the Covenant—supposed to be at present in the mound at Tara, in the County of Meath, Ireland, "and the God of Israel will be your re-reward." (Isaiah lii. 12.)

Now, if Israel is to be restored, as is assumed by Identity writers, in 1882, *and this present year is really 1880*, then the time surely ought to be

very near for the assembling—the gathering in the *west* of the Jews and Israel; therefore we anticipate an immense immigration within the next two or three years, not only of Jews from all quarters of the globe, and “all Israel” from Great Britain and Ireland, but also multitudes of Germans, Scandinavians, and others, from whatever lands Israel passed through in their wanderings from the Caspian to the “Isles of the Western Seas”—an immigration to this Western land such as none has any conception of.

There is little doubt but that there are *remnants of Israel*, men and women of the literal stock of Israel, scattered through all countries through which the different tribes passed on their way to the “isles afar off,” after the breaking up of the Assyrian Empire, such as Austria, Germany, Denmark, Sweden, Spain, France, Italy, the Crimea, etc., etc., and the influx of people of these nations to the United States, Canada, Australia, and other settlements of Israel that has been going on for some years, and now shows such an astonishing increase, in all probability is composed, in a great measure, of literal Israelites, responding to the oft-repeated assurance of Jehovah.

“As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been

scattered, in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the *mountains of Israel*," (probably in a secondary sense, *countries* owned by Israel, i.e. Britain and United States), Ezek. xxxiv. 12, 13.

"I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds (sic. United States, Australia, Canada, etc.); and they shall be fruitful and increase," (Jer. xxiii. 3); and elsewhere to the same effect.

That the Kingdom of Great Britain and Ireland has been the head-quarters of Lost Israel, and has, since the Norman conquest, contained representatives of every tribe of Israel, there is no doubt; but that all Israel was at any time to be found there, is very unlikely; so at the Restoration, the apparent "head-quarters" for the several tribes in the portions laid off for them by Ezekiel in his 48th chapter, will contain distinctly the heads of the different families of Israel only, whilst members of Israel and the strangers that will be joined with them, will settle promiscuously (probably) in the remaining portions of the Promised Land, which land will, it is assumed, include Palestine, Syria, and Arabia.

All doubt about the different tribeships will, at the proper time, be made clear, perhaps by

means of the "Urim and Thummim" at the bringing to light again of the Ark of the Covenant, or by some other unforeseen process of Jehovah, who will in His wisdom do His work, "His strange work," thoroughly and effectually.

What is the condition of Great Britain, Israel's head-quarters at the present time? overcrowded, "by reason of the inhabitants" undoubtedly, and especially is this true of her chief commercial city—London—which has become so overgrown of late, has increased its "inhabitants" so rapidly, and in fact the whole "land of thy destruction" increases its inhabitants so rapidly, that the cry must shortly arise once again, the final cry we assume, "The place is too strait for me, give place that I may dwell."

Now "the waste and desolate places," Israel's distant colonies, distant from the mother country, the at present centre of the world's traffic and trade, are established embyro nations in themselves as it were, but they seem to languish in their trade, seem not to increase their "inhabitants," as they might be expected to do, and the cause in a great measure lies in the fact, that "the daughter of my people," Manasseh, the United States of America, the first colony, (or United 13 colonies) and the only *lost* colony or daughter of Britain, is becoming an unmistakable and very formidable rival to the mother country, in supplying the markets of the world;



and has shown itself of late years,—during which, short crops of the necessities of life, have distressed Britain and the nations of the earth,—capable of becoming the granary of the earth.

This Manasseh—this “House of Joseph”—by its great extent of fertile lands, liberal land system, *pushing* propensities, inventive genius, geographical situation and great extent of coast, bordering the ocean highways of the earth, has verily began to “know and try the way of My people,” its own mother, Britain, and its people, “the Great People of Jacob’s predicting (Gen. xlviii. 19), and who even (not knowing their origin, be it remembered) to-day boast themselves as “a great people,” and are such in all truth; are beginning to claim the likelihood of the great “exchange market” of the world being shifted shortly from London to their capital city, New York. And in truth, from a worldly view, it would appear to be by no means an unlikely event; *but they forget* the subsequent words of Jacob in blessing Joseph’s two sons.

Joseph had taken his sons, Ephraim and Manasseh, to dim-eyed Jacob, for him to bless them, and had placed them so that in all human probability Jacob would bestow his chief blessing upon Manasseh, the first-born, but Jacob—“Israel”—“stretched out his right hand, and laid it upon Ephraim’s head, who was the younger, and his left hand upon Manasseh’s head, guiding his

hands willingly; for Manasseh was the firstborn." This displeased Joseph, and he expostulated with Israel, his father, and said unto him: "Not so my father, for this is the firstborn, put thy right hand upon his (Manasseh's) head." And his father refused, and said: "I know it, my son, I know it; he also shall become a *people*, and he also shall be *great*; but truly his younger brother (Ephraim) shall be greater than he, and his seed shall become a multitude of nations." (Gen. xlviii. 18, 19.) Manasseh (the word means forgetting) forgets that Ephraim, *so long as they are two nations*, must be greater than he, financially, territorially, generally in fact; and still the appearances are evidently so plain that any ignorant person—ignorant of Israel's destiny—even so *blind* a leader of the *blind* as William Ewart Gladstone, would be led to believe that America must eventually outstrip Britain, and become "greater" than her. *This, however, is an impossibility*; nevertheless the very fact of the apparent likelihood of such a state of things becoming facts, offers an unmistakable sign, the strongest evidence, that the time for the reunion of the two branches of the Anglo-Saxon race, Britain and America, or Ephraim and Manasseh, has about arrived; and that the resettlement of Palestine, under their leadership, with Jerusalem as the seat of their supreme government, must very shortly come to pass, for Ephraim, until such re-

union, must be greater than Manasseh, or the Bible is at fault—an utter impossibility also.

It is strange that such a clear-headed man as Mr. Gladstone appears to be should really be so *blinded* as not to see the true drift of things, should be so totally *blind* to “the sign of the times” as to express even an opinion of such an event, namely of America becoming greater than Britain, ever being likely to become a fact. It shows, however, his lamentable ignorance of Scripture. He seems strangely to have got the ear of Israel—Great Britain—during the late electioneering canvass, to have fairly, like Absalom of old, “stolen the hearts of the men of Israel” (2 Sam. xv. 6), and it would appear even that the words of Micah, quoted at the head of this article, might, with propriety, be applied to these very days, “*Even of late My people is risen up as an enemy,*” risen up at the bidding of the modern Absalom—Gladstone, the saturnine, albeit of the ready tongue, to thwart the intentions of Jehovah.

Gladstone (who ought to be, and perhaps is a Manassehite), however, may be raised into office, or in company with the ruling element of Great Britain, to bring about the reunion of Ephraim and Manasseh, that is, Great Britain and the United States; and also dispossess Turkey of the possessions promised to Israel by Jehovah—namely Constantinople and the Holy Land; and so to

settle the Afghan question, that that country if not literally annexed to Israel, shall be so fixed, that for all time it shall remain politically as it is naturally—"The gate from the Northwest into India"—(and the gate whereby Russia has hoped and hopes still, apparently, some day to walk into India), and in Britain, or Israel's possession, or under her control.

The foreign policy of Lord Beaconsfield, if ignorant of Britain being Israel, was marvellous ; seeing that Israel must possess the Holy Land in the *very near* future, when Cyprus, will of course, become a very jewel, amongst the possessions of Israel, in fact the most important naval station of any. The protectorate also of Asiatic Turkey gives Britain virtually, the control and ultimate possession of Palestine ; and Afghanistan if it takes all England to accomplish it, must be controlled by Israel also.

Well spoke the Savior, to the Pharisees of old, "Ye fools, ye can discern the face of the sky, but ye cannot discern the signs of the times," and His words surely could be applied very forcibly to the chief Pharisee of to-day—Gladstone—and the majority of the men of Israel it seems. But the *blind leader* of the *blind men* of Israel must take heed lest he and his followers, fall into a ditch, from which it may require the services of my Lord Beaconsfield (verily the Beacon in the field of Israel) to extricate them and the country.

Those whose knowledge of Great Britain being Israel clearly foresee what ought to be Britain's foreign policy, and who could not but admire the unmistakably God-directed policy of Lord Beaconsfield, must have been somewhat cast down perhaps, at the unexpected turn the *blind* men of Israel by their votes at the just-past general election gave to political affairs. *They* know however, that the policy of Lord Beaconsfield *must be* the policy of the power that succeeds to his ministry, leaving out however it would seem, any truckling to Persia, which power is finally to ally itself with Gog, (i. e. Russia) what time Gog comes with his allies into the land of Israel "to take a great spoil" (Ezek. xxxviii.); the same Gog and his bands probably coming through Persia's territory to reach Palestine.

British *Israelites* know for certain also that whatever political power sways Britain's destinies, for the next few years, whether they will or not, they will in the end be forced to comply with a policy that shall agree with Jehovah's will. *They* may be likewise assured that "the Spirit of the Lord is not straitened, is not shortened." He keepeth His covenant forever. They may wonder with regard to the late expression of the will of the people of Israel whether, "Are these His doings;" and confess that "My words do good to him (and to all) that walketh uprightly," and who believe that what He has promised, that He

is also able to perform—and He has promised that Israel shall return to Palestine—that Jerusalem shall be built and safely inhabited and be “the praise and joy of the earth” or centre of earth’s traffic; that the gates of the enemy shall be in Israel’s hands, such gates as Cyprus, Afghanistan, Constantinople, etc., etc., that one king of David’s line shall again be king to them all—to all Israel—Judah and Manasseh—know that He has constituted Israel “His battle-axe and weapons of war,” “to break in pieces the nations,” and prepare the earth in fine for the glorious second advent of our God and Savior Jesus Christ.

And that Manasseh does not become greater than Ephraim, Jehovah, it is assumed, is going to bring about the political union of *all* Israel and Judah, and to accomplish this He is going to “overturn, overturn, overturn,” earth even, and all things as constituted to-day; establish David’s throne again in Palestine, which must necessarily become *the* seat of government, for reunited Israel, i. e. for the Great Britain, United States, and Jews of to-day, to cause Palestine to become the centre of the trade of the earth instead of London; perhaps destroy the isles, and join America by land to Africa, and thereby consequently to Palestine, and this must bring Africa prominently to the fore, as one of the desirable places of the earth, and as it eventually must come into Israel’s possession the outcry of

"Absalom" and his crowd, against the "Beacon's" policy with regard to Zululand has not got much sense in it. "Your thoughts are not my thoughts." Absalom—"Who is blind but my servant?"

We believe that the present Premier, Gladstone, has been addressed by both those in favor of, and those opposed to the theory of Great Britain being Israel, and that he has chosen, through *blindness*, through the not having the understanding heart, to favor the views of those opposed to the theory.

The man who wrote "Tancred" years ago, before there was any "signs" of Israel's finding, cannot be ignorant of the whereabouts of Israel, himself from Judah, he has elected to believe in Israel's Christ, and although in his novel he locates the future seat of government for Britain in Delhi, presumably he did so as a *ruse*, well-knowing we assume, that Palestine and Jerusalem, must become the scene of Israel's grandeur, and the government of Christ. Nor do we imagine that our beloved Queen is blind with regard to the certainty of Great Britain being Israel, nor to the responsible and glorious position she herself occupies as sovereign of that chosen people, for the *Life from the Dead* of Mr. Hine, she is, perhaps, as anxious to peruse every month, as are thousands upon thousands of her devoted subjects, scattered all through her (or Jehovah's)

wide dominions, and this at present *independent* Joseph's land—the United States of America.

Again, look at the condition of the masses in the British Isles to-day ; suffering from “hard times,” short crops ; loss of trade ; drain of money to procure the necessaries of life, (supplied chiefly by Joseph's house—these United States of America) : and they appear to be altogether in a very unsettled and unsatisfactory condition, famine prevalent in Ireland, the people of that unhappy land supplying with one hand “Peter's Pence” to support an Italian man-god and his false doctrines ; and with the other begging of their Protestant neighbors, and all Europe and America, for means to get bread to keep alive ; and at the same time they demand “Home rule,” and their agitators hold out to them delusive hopes, and urge them to strike for independence.

And even with Manasseh, the same people are agitating against established laws, and their leaders in blasphemous speeches and big windy words, demand, they don't know what, principally the expulsion of the Chinese from the United States—forgetting that the doctrine of “all men are born equal” under which they have been admitted to all the benefits of citizenship in this favored land, applies with just as much force to *men* from China, or any other place.

The promulgation by Manasseh of this doctrine



such a wave of Democracy, free thought and false religions that no mortal power can stem now.

In Manasseh's land it has enabled the Canaanite and his admirers to outvote the men of Manasseh themselves, frequently; and has, through the influence of their priests, enabled them by law (?) to forbid the Bible to be taught in the schools, while God says to Manasseh and all Israel, "All thy children shall be taught of the Lord." It has also created the tendency of the present generation to forget God, and even to deny Him, to pollute the Sabbath, by allowing the customs of the aliens settling with Manasseh; such as French, Germans, Italians, Irish, and the like, to gain ascendancy in the land, to wit, attending theatres, pic-nicing, dancing, trading, parading, etc., on the Sabbath, when the irrevocable command of Jehovah to Manasseh, as to all Israel, is, "Remember that thou keep holy the Sabbath day," "thou shalt do no manner of work," etc.

"Shall I not visit them for these things? saith the Lord; shall not my soul be avenged on such a nation as this?" (Jeremiah ix. 19.)

Thank God "He still rules above the counsels of men," and *so surely will He come* with fire, and with His chariots like a whirlwind (suddenly) to render *His anger* with fury, and His rebuke with flames of fire." (Isaiah lxvi. 15.)

Again, the cry is against the land owners all over the British Isles, and especially, perhaps, in Ireland, but can Gladstone, or the party of which he is an acknowledged leader, alter equitably, and without doing wrong to the owners of the soil—the lawful owners—the land tenure of Great Britain and Ireland? Impossible. Still, no doubt, the system extant is a most unfair and oppressive one, and has caused “My people” to be oppressed and ground down to a mere existence, and their cry is at last going up for an alteration. And what human laws and means are going to be employed to bring about a fair distribution, in these days, we’d like to know, of the lands of Great Britain and Ireland, among the people? Would the government, in view of the inadequate results accruing from the purchase of all Britain, if that were possible, be justified in attempting any such insufficient remedy? And yet the solution of the question has to be arrived at, and we assume that the All-wise, All-just Jehovah will so solve the problem that for all time there will be no appeal from His judgment, solve it by the “sore destruction” of the land, whatever that may mean.

“For the waste and desolate places, and the land of thy *destruction*, shall even now (again) be too narrow.” Is this word *destruction* rightly translated? if so, what an ominous sound it bears, and how perfectly it agrees with Micah ii. 10, in

of "all men are born equal" opened the door to which chapter the prophet, after predicting woe to them that oppress by "coveting fields and houses," declares, thus saith the Lord, Behold, against this family (Israel) do I devise an evil, from which ye shall not remove your necks, neither shall ye go haughtily, for *this time* is evil.

*In that day* shall one take up a parable against you, and lament with a doleful lamentation, and say: "We be utterly spoiled, *He hath changed the portion of My people*; how hath He *removed* it from me; turning away He hath divided our fields," and at the tenth verse he makes the astonishing proclamation, "Arise ye, and depart, for this is not your rest, because it is polluted, it shall destroy you, even with a sore *destruction*," winding up this remarkable chapter with the assurance that "I will surely assemble, O Jacob, all of thee; I will surely gather the *remnant* of Israel," which assembling and gathering, we have assumed, takes place in the West, in Manasseh's land, to where, possibly, "the portion of my people will be changed," will be "removed" previous to, or about the time of Israel's restoration to Palestine; his final verse strengthening our assumption that "Atlantis" will come up. "The breaker is come up before them," and which verse we have before commented upon. In what sense, it may be asked, is the land polluted? In various and divers manners.

Ezekiel, in his 48th chapter, verse 7-9, implies that in the temple that is yet to be built—"The place of my throne and the place of the soles of my feet where I will  *dwell*  in the midst of the children of Israel forever, my holy name shall the House of Israel  *no more defile, neither they nor their kings by their whoredom, nor by the carcasses of their kings in their high places,*  (i. e., churches, abbeys, cathedrals, etc., etc.) . . . . Now let them put away their whoredom, and the carcasses of their kings, from me, and I will dwell in the midst of them forever."

Here are causes of defilement or pollution practised by Israel, assumedly before the building of the great temple of the future,—which is to be built in Palestine—here is the cause of pollution of the land that necessitates the "sore destruction." Israel has been given to whoredom, which sin will be done away with, after "the spirit is poured upon them from on high," and they have become thereby "a righteous nation;" and Polygamy the great preventative of whoredom and adultery is again a custom, a rule in Israel.

Israel has also (not knowing herself to be Israel) polluted the houses of her God, her children, abbeys, cathedrals, etc, by burying the carcasses of her Kings, nobles and gentry in those recognised Houses of God; has assumed to allow the incorruptible Jehovah to dwell in houses

where corruption, pollution, i. e. the carcasses of men, are laid away after death; and *even* now again of *late my people is risen up* righteously to oppose the setting up of a monument in their principal abbey, that of Westminster, to-wit—where dwells even the Bethel stone, Jacob's stone pillow, or pillar, representing God's House as he expressed it—to the memory of a member of a family, thorough Papists, and withal of no friendly intentions towards England in days gone by, a Bonaparte. This would be pollution extended. Another means of pollution is the grievous backsliding of Israel in these days to Ritualism, and the actual desire for the introduction of the confessional in Britain, a flopping over to the Beast's Church, the Church of Rome. This is obstinate pollution, and enough to bring down the speedy wrath of Jehovah, as it surely will do.

Again, "My princes" are given to oppression; they oppress "my people," "covet fields and houses." "What mean ye that ye beat my people to pieces, and grind the faces of the poor saith the Lord God of hosts." (Isa. iii. 15). "To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless.

*And what will ye do in the day of visitation, and in the desolation which shall come from far?*

to whom will ye flee for help? and where will ye *leave your glory?*" Isa. x. 2, 3.

"Go to now ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the laborers who have reaped down your fields, which is of you kept back (underpay) by fraud, crieth; and the cries of them which have reaped (and worked for the scant wage) are entered into the ears of the Lord of sabaoth.

Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter." (James x. 1, 5). St James depicts in these verses, actual facts as they exist in our days, for truly the tendency of the age is to "the heaping of treasure" in the hands of the few, to the detriment and oppression of my people, and the most remarkable circumstance about this heaping is, that whereas in perhaps honester times it required a life-time to secure what would, in our present times, be considered only a very small thing, the rapid accumulation, "the heaping together" of fabulous wealth requires in our days only a very few years to accomplish. Money is controlled in our days by individuals,

the amounts of which make the enormous wealth of some of old Rome's citizens, *before her fall*, actually insignificant. And these old Romans, as the generality of the wealthy of these days, "Have lived in pleasure on the earth, and been wanton."

Mr. Hine writing on "oppression" as an "identity" of the British being Israel, after citing Ritualism as having been practised by Israel of old, and being still with them, says, "But the cruelty of oppression has far more baneful results upon the masses, it has been to Israel (i.e. Great Britain) the one great curse that has checked the full flow of her national prosperity, and her people's happiness. Her love for using the power of oppression was one main reason why she was expelled from the land, why she forfeited her high estate; and has cost her generations of reproach, toil and misery." Again, "God gave us our Colonies expressly to prevent pauperism. The 49th chapter of Isaiah, is nothing more than a chapter of British history, entirely without point or meaning if applied to any other people. It contains the charter of our Colonial office, the history of our colonies . . . . Had we made use of them in the way God intended we should have done, we should be entirely without work houses in our land. Philanthropy would amply have provided for all the charity needed. We should have sent

“forth our surplus populage to till these waste lands; but oppression has kept them at home, that the labor market might be overstocked, and labor become cheap, and this is why our wealthy manufacturers, farmers, and large employers of labor are generally found decrying emigration. They know that to thin the country means the raising of wages; would enforce them to pay honestly; so they meanly and subtly pretend to oppose emigration on humane grounds.”

The writer remembers how in Australia, along in the '50s, when the “gold diggings” were in their prime, and there was no lack of money in the hands of the people, the colonial land laws almost forbade a man buying land enough to farm for a living. The land used to be sold by auction, upset price £1 an acre, and if it was situated convenient to any of the large mining camps, it frequently ran as high as from £10 to £15 an acre; such were the lands of the Loddon and Wannon, contiguous to Castlemaine, etc. Well would it have been for the colonies, had the powers that were, made “free selection” without money and without price, anywhere on unoccupied lands; the colonies would then have secured a steady, *settled* population that must eventually have told favorably in the increase of a legitimate business. The land laws in Australia were always a stumbling block to whatever



party was in power, and in all likelihood there is no good liberal land law there to-day.

How different the fixed law of Manasseh—the United States—in this respect with an almost illimitable selection, any climate, any soil, and a better market, i.e. a surer one at all events, and land by pre-emption any where at \$1.25 or five shillings an acre, or as by the homestead law, that is by actual occupation for five years and improvement, any one is enabled to procure anyhow 160 acres, for the fees only, and more of course by purchase if so inclined.

Here is the accounting principally of Manasseh's wonderful rapid filling up, and another cause is, the perhaps too unrestricted suffrage,—universal suffrage—after a few years residence, (*except for the Chinese*).

These with other advantages, places the United States as *par excellence* the home of the emigrant, and account for the marvellous strides the nation has made since it “ran over the wall,” or “left its mammy O.” And until the United States become “too strait,” too full, the other colonies of Israel are not going to fill up very quickly. And even in America it would seem land-grabbers abound, and the cry is against them. Let all right-minded people be assured however, that all existing evils in Israel's dominions, whether British or American, will shortly be so righteously

settled by Jehovah, when He makes "our officers peace, and our exactors righteousness," and when "the heads of Jacob, and the princes of the house of Israel"—"My princes—no more oppress my people ;" and *all the remnant* of Israel "know the Lord," and have "their sins and iniquities remembered no more ;" that "then shall the earth indeed bring forth her increase, and God, even our God, shall give us His blessing." "Ye that make mention of the Lord, keep not silence: and give Him no rest till He establish and till He makes Jerusalem (literally) a praise in the earth;" for until the manifestation and restoration of Israel is accomplished, and Jerusalem "rises and shines" again, there is no hope for any Messiah coming, nor any likelihood for the ways and manners of man becoming in any degree improved, but rather the reverse. We are aware that Mr. Hine inclines to a substitution of the word *captivity* for the "destruction" of Isaiah xlix. 19, but there appears to be no *italics* about the word, and its agreeing so exactly with Micah ii. 10, leaves little room for the offered substitution. Mr. Hine is the gentleman that has taught lots of us British-Israelites to accept a literal meaning of the words of the Bible whenever possible ; and Isaiah appears to have for once "let a cat out of the bag" and given us a word there is hardly any getting away from. There are passages no doubt that may be reasonably at a first glance cited in argu-

ment against our "assumption of destruction," and such a one is,—“Moreover I will appoint a place for my people Israel, and will *plant* them, that they may dwell in a place of their own, and move no more.” (2 Sam. vii. 10). Now all of us admit that Israel must be restored to Palestine at some time, and from Ezekiel we are led to expect that the throne-seat of Israel after the restoration will be established “upon the mountains of Israel, when one king is king to them all;” so *this will necessitate the moving of the government*. And again, if from the dimensions of the profane or commercial city of Jerusalem as given by Ezekiel, that city, outside suburbs, will be approximately some forty-eight miles around, whereas the circumference of the present metropolitan district of London is but thirty-six miles around, the inference is favorable to the assumption *that the centre of commerce of Israel will move also to Palestine, and that Jerusalem (profane) will become par excellence, before London or New York, “the great exchange market of the world.”* If so, then London sinks into insignificance anyhow; and to add to the destruction, presuming our assumption concerning “Atlantis” to be correct, then the warmth-giving waters of the Gulf stream, (which admittedly breaks on the coast of Ireland, and accounts for the exceptionally mild climate of the British Isles, as compared with other lands in the same latitude) be-

ing; cut off from Britain, that "tight little island" would in all likelihood become rather too tightly bound with ice, to make it a very desirable place of residence ; unless, indeed, by "the earth removing out of its place" the climate of all lands in high latitudes becomes of a more temperate nature.

The meaning of the "moving no more" of the text quoted might mean "move no more" during this dispensation, as evidently means the prediction of Jacob, that Manasseh should become a "Great People," independent—"run over the wall," or outside of the jurisdiction of Israel; and so far as the world has gone yet, both these statements have come around all right. Israel, after her carrying away, and settling her in the British Isles, has dwelt alone and "moved no more;" and Manasseh, since his "independence" has undeniably become a "Great People;" but when those shall have escaped certain evils mentioned by Esdras, and "*see the end of your world*" as he expresses it, and when the end of "Esau" or Turkey "*is the end of the world*," and Jacob the beginning of it that followeth," as Esdras records in another passage, it will be time to expect an entirely new order of things, the beginning of a brief new and wondrous era, and we must assume nothing else in the case of Israel, is to be in Palestine, there also will Israel be *planted*, when as Amos (ix. 14, 15) says, "And I will bring

again the captivity of my people Israel. . . . And I will *plant* them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord thy God." And in the case of Manasseh, we must assume that having fulfilled the prediction of Jacob, and become a "Great People," when the return takes place, he (Manasseh) will again become federated, joined politically with his brethren, Israel and Judah, and their companion tribes, for the express statement of Ezekiel forbids there being "any more *two nations* or two kingdoms any more at all." (Ezekiel xxxvii. 22). And so we might assume that the "moving no more" referred only to the time till "the end of your world," or it might *with a good deal of stretching*, give rise to the doubt whether Manasseh's land, the United States of America, might not just as likely turn out to be the place "I will appoint for my people Israel," and from which they shall "move no more," as to infer that the "Isles" are alluded to in that passage of Scripture.

A few remarks now, on another warning, given by Zechariah, "Ho, ho, come forth and flee from the land of the North, saith the Lord, for I have spread you abroad as the four winds of heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon." (Zechariah ii. 6, 7).

The margin of the Bible gives the time of Zechariah when those verses are supposed to have been written as 519 B. C., and allowing the Jews were carried captive to Babylon in 588 B. C., the year 519 B. C. would have been one year prior to the return of Judah and Benjamin from Babylon, their term of captivity in that place being 588 B. C., to 518 B. C.

Thus in a primary sense it would appear the prophet Zechariah addressed his words to the Jews and Benjamin, then in captivity in Babylon, but perhaps the text can be made to carry a double significance ; and still, Babylon perhaps was more correctly speaking an Eastern land from Palestine, and the Jews, if to them he addressed his words, were not then scattered or "spread abroad as the four winds of heaven ;" and the Jews (O Zion) dwelt at the time of the delivery of the warning at or with Babylon, and not with the daughter of Babylon, whoever that daughter might be meant to represent.

The secondary sense for the application of Zechariah's words, viz : that those words are capable of being applied to my people, "O Zion," or Israel, i. e. Great Britain, in these very present times, are perhaps worthy of consideration.

The Jews, it must be admitted, *are* "spread abroad," but have no political head-quarters as yet.

Israel (or Great Britain) has her head-quarters

in perhaps the most northerly of all her possessions ; and her possessions are literally “spread abroad as the four winds of heaven,” and are to be found in the North, South, East, and West : and the words of the prophet might suggest the desirability of Israel, (Great Britain) “fleeing from ” or leaving her isolated, far removed headquarters with relation to her “spread abroad ” possessions, her head quarters in the land of the *North*,—and become placed, (after the assembling or gathering from the West—Manasseh’s land, America), in Palestine, for at the 10th to 13th verses of the same chapter the words that Zechariah utters, refer unmistakably to the restoration, “Sing and rejoice, O daughter of Zion ; for lo, I come and I will dwell in the midst of thee saith the Lord. And many nations shall be joined to the Lord *in that day*, and shall be my people ; and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah, His portion in the Holy Land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord, for He is raised up out of His holy habitation.”

Sing and rejoice, O Manasseh, after Israel has become federated and seated among you, after having fled from the land of the North or Britain, for the Lord shall be known among you, all His people ; will dwell with you ; and “many

nations"—(the inhabitants or people of many nations such as the Germans, Swedes, Hungarians, French, etc., that are crowding in Manasseh's land, and are probably, as we have assumed, parts of literal Israel) "shall be joined to the Lord *in that day*" (of His wrath, when the Spirit is poured upon us from on high) "and shall be my people," (agree to serve Israel's God, be my people perhaps through blood relation, or naturalization with Manasseh), "and I will dwell with you," (pour out my Spirit on all Israel (remnant)) "and they shall *all* know me," and thou shalt believe "Moses and the prophets" and that the Lord of Hosts sent them. And then, when "thou, O Zion," (Israel) and "thou, O daughter of Zion," (Manasseh) shall bring mine offering of your brethren of Judah or the Jews to my holy mountain, "the Lord shall inherit Judah His portion in the Holy Land, and shall chose Jerusalem again." And to accomplish all this the Lord will raise up "out of His holy habitation," and all flesh will be silent before Him, the "Lord alone will be exalted in that day." "Deliver thyself O Zion, that dwellest with the daughter of Babylon."

To understand the meaning of Babylon is truly a mystery. The Church of Rome has often been assumed to be the Babylon of the Revelation: "And upon her forehead was a name written, mystery, Babylon the great, the mother



of harlots, and abominations of the earth" (Rev. xvii. 51. A very correct description. If the Babylon of Zechariah's text can mean the same Babylon, namely the church of Rome, then Ireland is frequently called the daughter of that Church, and Zechariah's words would have some meaning in our times, especially if we might apply them to the *Black North* as the Canaanites call the North of Ireland, for in that North Ireland, presumably are to be found, the men of the tribe of Dan, the "Tuatha da Danaan," of Irish history, a literal and representative part of "O Zion" or Israel;'

Again, the prophet's testimony, "I have spread you abroad to the four winds of the heaven," appears as rather a convincing argument in favor of his words applying (in a secondary sense) to these present times. This "spreading abroad" tendency of modern Israel, is by some of the *fearful ones* in Britain, advanced as a reason for the likelihood of the speedy falling to pieces of the gigantic, though wide spread empire of Great Britain.

They do however greatly err, "not knowing the scriptures," for Britain—Israel—being the fifth and last empire of Nebuchadnezzar's image, *must stand forever*, and finally break in pieces all the outgrowths of the four preceeding empires of his vision, viz., Babylon, Persia, Greece and Rome, all of which empires, for any temporal in-

fluence they exert now, have disappeared. Yet two of the representatives of these empires are still in a feeble state of existence, Persia and Greece, while Russia, according to the opinion of Dr. Wild of Brooklyn, N. Y., represents Babylon; and Rome is still traceable in the Papal Romish nations of the present day, such as Italy, France, Spain, (Austria), Portugal, etc.

Israel-Britain has pounded away for years at some of these nations, notably France and Spain; and Russia will finally conquer or control all of them prior to the great battle yet to be fought in Palestine, a description of which is given in Ezekiel xxxviii. and xxxix. When that fight comes off, the United States of to-day, as Manasseh, will have long been politically united to Great Britain, and if our assumptions prove facts in due course of time, the two countries will be united terrestrially also, allowing that Palestine becomes their headquarters, "Atlantis" is resurrected, and the United States receives *the Kingdom*, or main bulk of the people of Great Britain within its domain, prior to or about the time of the "assembling" or "gathering" of Israel.

"And in the days of these Kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom *shall not be left to other people*, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Daniel ii. 44.)

Now it is advanced by advocates of the Britain-Israel theory that the God of heaven did set up this kingdom of Britain-Israel in the actual then present existence of the Babylonian Empire (of which empire's king's dream Daniel gave the interpretation), by planting in Ireland a princess of David's line, brought to that island by Jeremiah, escaped from the Babylonian captivity of Judah, about the year 580 B. C. It is argued this princess was named Tephi, that she was daughter of Zedekiah, the last king of Judah, that on her arrival in Ireland she was married to a prince of the House of Dan—Eochaid—who ruled Ireland at that time—that the worship of Ireland was changed from Baalism to the worship of the true God, and that many Hebrew customs and peculiarities sprang up in Ireland about that time; that Jeremiah also had with him the "Ark of the Covenant," at present supposed to be buried at Tara, in the County of Meath; and the "Lia Fail," stone of destiny, or stone wonderful, which stone is assumed to be the identical one Jacob laid his head upon outside the city of Luz or Bethel, what time he had his dream of angels ascending to and descending from heaven by means of a ladder. It is further argued that this stone was taken to Scotland by Fergus, first king of Scots, and from Scotland brought to England by Edward I. in 1296 A. D., and that it is at present under the Coronation Chair in West-

minster Abbey, London, and destined shortly, we assume, to start on its journey back again to Palestine, and on its way visit, and for a time, no doubt, stay in these United States, to become finally the "chief stone of the corner" of the future superb temple in Jerusalem. This is supposed to be the stone to which Christ is likened; it is supposed also to represent His monarchy, and to be the talisman, as it were, "that holds together the whole empire of Britain-Israel," and that

"Where e'er is found this wondrous stone  
The wanderer's race shall reign."

This stone no doubt will be present at the re-union of Ephraim and Manasseh—Great Britain and the United States—which also will be "the Lord's doing, and it will be marvellous in our eyes."

The day when "Judah," "Ephraim and his companions," "and Manasseh" are re-united, will indeed be a great day for Israel and all the world; and when (as we assume) they start from this Western continent, to possess again, and for all time, the land promised to their forefathers, such a spectacle will be presented the like of which has never yet been seen. There will simply be "millions in it" both of men and money. The deliverance from Egypt and the signs and wonders accompanying that deliverance, will be significant, and liable to be forgotten in the ex-

ceeding glory of this second *united* return. Then indeed a new song will be sung.

Back again to finish the consideration of some of the texts bearing on our present article.

“Depart ye, depart ye, and go ye out from thence, touch no unclean thing, go ye out of the midst of her; be ye clean that bear the vessels of the Lord.

For ye shall not go out with haste, nor go by flight, for the Lord will go before you, and the God of Israel will be your rereward.” (Isaiah lii. 11. 12.)

To use an English provincial expression, “Who’s her?” referred to in this 11th verse.

Isaiah, in this beautiful chapter, has evidently in his prophetic thoughts the time of the restoration of Israel; for he affirms, “Thy watchmen (Zion’s or Israel’s watchmen) shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion” (or Israel.) There’ll be no more denominationalism or Christian disunity in those days.

“The Lord hath made bare His holy arm in the eyes of all the nations, and all the ends of the earth *shall* see the salvation of our God.”

This is an implied statement that the “salvation” or restoration of Israel by “Our God” will be an event to arrest the attention of “all the nations,” even “all the ends of the earth,” and

again strengthens our assumptions that the manner of that restoration must be directed and brought about by the unmistakable interference of Jehovah. Again, the reference is to the "arm of the Lord," and again our assumptions are considerably strengthened, that when His arm is bared "The waters of the great deep" will be dried, and the depths of the sea become "a way for the ransomed to pass over;" and again, the time is certified to as being, "when the Lord shall bring again Zion." As a "watchman" these articles are written with the view of assisting to bring to pass the "seeing eye to eye;" for so far as we can glean from any "Identity" writings, the manner of the "strange work" of Jehovah appears to be very conflictingly and misunderstandingly explained. There is no mistake about Isaiah's words; they neither refer to the time when Israel (ten tribes) *departed* out of their own land as captives to the Assyrians—God had given them up then; had cast them off for a while—He did not "go before" them then; nor was He likely to be found accompanying Judah, when, in a scattering manner, the Jews returned to their land from Babylon.

Therefore, the "Depart ye, depart ye," must refer to some future time and place, and apparently to a time, when, and a place from whence "the vessels of the Lord" are to accompany the departing ones; and again we ask, Who's her?

"Her," we assume, means Britain—the "isles afar off" from the rest of her dependencies—the present polluted home, or headquarters of Israel; and should the assumptions of British-Israelites prove to be correct, that the "Ark of the Covenant is indeed in the mound at Tara, together, perhaps, with the breast-plate of the high priest, and any other "vessels of the Lord" deposited with them—then unmistakably the "Depart ye" means to leave Britain; and where "ye depart" to in the outset, we think our next clinching text tells pretty plainly. Micah is authority for what we consider the *champion* text, the *clinching* inference that the assumption of Israel actually leaving Britain is not an idle one. In the fourth chapter of Micah at the 8th verse occur these astoundingly significant words, which, if they can be understood in the manner we assume they are intended to be read, leave very little opportunity for opposers—the careless or unbelievers—to dispute them. "And thou, O tower of the flock, the strong hold of the *daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.*"

But before we comment on this text, a remark or two on, "For ye shall not go out with haste, nor go by flight, for the Lord will go before you, and the God of Israel will be your rereward," may not be out of place.

This verse has evident connection with the preceding one, "depart ye, depart ye, . . . go ye out of the midst of her," and if "her" means Britain, then there is an assurance here, that all arrangements will be thoroughly completed before "the first dominion and the kingdom" depart from Britain, to come to "the daughter of Zion," (of Israel) seated in these United States. There will, it would seem, be no occasion for "haste" or hurry; all the records and relics, and "the vessels of the Lord" in, and appertaining to, the Kingdom of Israel, will be safely gathered up, and the Lord represented by the "Ark of the Covenant" shall go before you, and the God of Israel will be your rereward, "Be ye clean that bear the vessels of the Lord."

We are led to assume that this "ye shall not go out with haste," refers to the time of the "Depart ye," as we think, from Britain, to the "gathering" place where the "assembling" will take place in the "land of the West," the United States of America; for in contrast with the apparently leisure order of their "departing" with "the vessels of the Lord" from the "Isles," is a statement of Isaiah's, which perhaps treats of the manner of the united return to Palestine *from* that *Western* land.

"And He will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth, and behold they shall come



with speed swiftly: none shall be weary nor stumble among them; none shall slumber nor sleep, neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken. Whose arrows are sharp, and all their bows bent, their horse hoofs shall be counted like flint, and their wheels like a whirlwind. . . . And if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof." (Isaiah v. 26, 27, 28, 30).

The first "departing," the going out without haste, appears to be the description of an event that could be carried out by human means, albeit under the guidance and with "the visible appearance of the glory of God in the midst," the "pillar of cloud," and "Ark of the Covenant" probably: while the "coming with speed swiftly" seems like the description of a miraculous gathering or movement; and the concluding words of the chapter leaves no doubt about when it is to take place, for the land is *sorrowful* with "the great tribulation," "and the light is darkened in the heavens thereof." It is at the day of the Lord's anger, "the day of vengeance of our God" when as Joel and Zephaniah assert, it shall be "a day of darkness and gloominess (sorrow), a day of clouds and thick darkness," and Zechariah adds his testimony, "that the light shall not be clear nor dark, . . . not day nor night"—"the light is darkened in the

heavens thereof"—but it shall come to pass that at even time it shall be light." (Zech. xiv. 6, 7). *One day, "that day,"* known only to the Lord when it shall be accomplished ; and the uncertainty of our worldly chronology clearly forbids the possibility of any human being knowing the precise *day or the hour*, although no doubt from the teachings of the Great Pyramid, and "the signs of the times" somewhat of a near approach to the time may be understood.

"And thou O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, to the daughter of Jerusalem." We have tried to explain, what we assume, "*daughter of Zion*," the "daughter of my people," or of "my dispersed," or "of Jerusalem," means, namely that it cannot be applied reasonably (except perhaps in a few instances) to either branches of "my people," Israel or Judah, for they being the main stem, the root, from which has sprung the daughter. forbids themselves being addressed as daughter. We have argued that as Judah, (the Jews) has no daughter, no nation or offshoot sprung from her, herself even not being a recognized power in the earth to-day, the only certain stem to which to trace the "daughter," must be the main branch of "my people"—Israel of the ten tribes, Great Britain :—and from her sure enough, stands out independent of her, a "daughter" who has become *lost* to her for over one hundred years now,

and who has become truly a "Great people" or commonwealth, or Republic, at present distinct from Britain, or Israel, or Zion, or Jerusalem, yet nevertheless able fully to respond to the appellation of "daughter of Israel," "my people" etc., having sprung from her, (Britain). And in truth what plainer evidence do we want, than the frequent allusion by the "Great People," to Britain as *Mother Britain*, a common term with "the daughter's" people towards their mother.

This granted, and granted also that Britain is Israel proper, and our text is somewhat easy of interpretation, and that Britain is Israel is beyond a doubt, the alternative would be too fearful, and too impossible to contemplate. Fearful, because if not Israel, Britain must be comprised in "the nations," as "*Gentiles*," and, "the Gentiles shall come unto thee from the ends of the earth, and shall say, surely our fathers have inherited lies, vanity, and things wherein there is no *profit*." (Jer. xvi. 19). Our fathers have inherited lies, that the hope of eternal life through Christ, and prior to Christ in the faith of Abraham, is a delusion, that Christ Himself was a delusion, and that all the deluded ones, our fathers, mothers, and all our dear loved ones, who at present "sleep in the dust of the earth," awaiting His glorious second advent, were terribly deluded, terribly misled by "our fathers," for the whole thing as we have *inherited it* is a lie; they

the dead will not rise again to everlasting life, for they believed a lie. This is only a glimpse of the *fearful* alternate. And the impossible is, that if Britain and United States are not Israel, then Israel has got to come forward (and immediately, if as we assume the Restoration of Israel to Palestine takes place in a few years from now), dispossess those nations of their possessions, and of their glorious emblems or standards, preach us another gospel, in fact another Bible altogether, for it is *all* lies and vanity if we are not Israel—and preach that other Bible and other gospel also to all the world; has got to occupy the position of Britain and America in the world, viz. as the great traders, and fast increasing people; in fact do over again just what Britain and America have accomplished, and has even to assume or take Britain's other name of Saxon from the people of Britain, Isaxons—Isacæ of Isaac, “in Isaac shall thy seed be called,” Saxons—Sacæ. “What shall it *profit* a man, if he gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?”

In one of the texts quoted at the head of this article the distinction between “daughter of My people” and “My people,” it is hoped, will be seen at a glance.

“*O daughter of My people* gird thee with sackcloth, and wallow thyself in ashes, make thee mourning as for an only son, most bitter lam-

entation; for the spoiler shall *suddenly* come upon us.

I have set thee (i. e., the daughter) for a tower and a fortress among *My people*, that thou mayest know and try their way." (Jeremiah vi. 26, 27.)

Can the "spoiler" here referred to possibly mean Jehovah? The ancient things behold, "I did them *suddenly* and they came to pass."

"Wallow thyself in ashes," O Manasseh, daughter of My people Israel, make grievous lamentation, for suddenly, "Our Lord shall come, and shall not keep silence." . . . He shall call to the heavens above, and to the earth, that He may *judge His people*. "Prepare to meet thy God, O Israel."

The similarity in the description of "the daughter of My people" of Jeremiah, and "the daughter of Zion" of Micah, is something remarkable. Micah says, "And thou *O tower* of the flock, the *stronghold* (i. e., *fortress*) of the "daughter of Zion;" and Jeremiah cries, "*O daughter of my people* . . . I have set thee for *a tower and fortress among my people*, that thou mayest know and try their way."

Both prophets evidently refer to the same "daughter," the same people; and we have assumed that "daughter" to be Manasseh—the "Great People" of the United States of America—and if the daughter (United States) has not

been trying the mother (Britain) lately, by drawing her gold from her for sustenance, as also her trade, and numbers of her people, we don't know what trying means.

Listen to what the "Great Pharisee," the ex-Premier, and perhaps to-be-Premier again, of *Mother Britain*—Gladstone—says, when speaking of America, as compared with Great Britain: "It is she (America) alone who can, *and probably will*, wrest from us (Britain) our commercial supremacy. We have *no title*, *I have no inclination* to murmur at the prospect. If she requires it, she will make the acquisition by right of the strongest, but in this case the strongest means the best. She will become what we now are, the head servant in the great household of the world, the employer of all employed, because her service will be most and ablest." (San Francisco *Chronicle*, April 17, 1880.) Nonsense, Absalom, you talk the greatest bosh for a leader, a counsellor in Israel, and do greatly err, "not knowing the Scriptures. We, Ephraim-Israel, have the *title* of Jacob to be *greater* than our brother Manasseh, so long as we are disunited, or until the "end of your world," as Esdras calls the change coming; afterwards we are united—Ephraim, Manasseh and the Jews are one Nation on the mountains of Israel, i. e., in Palestine; and thither goes the throne seat, *and the seat of Israel's trade*, the future (profane) commercial city of

Jerusalem, will be the centering point—"the headquarters" not only of Britain's and America's trade, but of the trade of the whole earth. "God is not a man that He should lie," Absalom, and it would become a leader in Israel, to advocate in these days the re-union of the two great branches of the Anglo-Saxon race—Britain and the United States—Ephraim and Manasseh-Israel—rather than to *funk* the way you appear to, asserting you have no inclination to murmur at the prospect of Jehovah's intentions expressed by Jacob being made abortive, being set aside by Manasseh becoming greater than Ephraim.

In what way, Absalom, is Manasseh (United States of America) stronger than Ephraim (Britain)? Has Manasseh since his independence done anything (except a trifle in China, perhaps,) to subdue the nations, to prepare the kingdom and dominion, of which kingdom and dominion ultimately to be ruled by Christ—Manasseh will very shortly become a member, have and take an interest in? Does Manasseh's good will trouble much the nations of the earth? or does Manasseh exert himself to control or advise the nations of the Gentiles? Not much. Manasseh has entrenched himself behind his Monroe doctrine, and is running corrupt through his "all men are born equal" doctrine,—born equal when there ain't any negroes or Chinamen in the bargain—and

"his equal doctrine" has strengthened the Communist system of France, Socialist idea in Germany, and Nihilist horror in Russia; until the world to-day is run riot, and is preparing for the awful doom that will swoop down upon millions shortly—when "Jehovah cometh out of His place to punish the inhabitants of the earth," and inaugurate a New Era for Israel; an era in which Manasseh will be politically and terrestrially joined again to Ephraim and his companion tribes, and Judah; *for Palestine*, in which country Manasseh's portion of  $\frac{1}{13}$  is marked off for him by Ezekiel, *will be the "headquarters" of all Israel*, and when it does so become, all rivalry between Ephraim and Manasseh is over for all time. So, Absalom, if you come into power try and further the will of God, and don't attempt to thwart it, because *whether you like or not*, His word will stand, and He will do all His pleasure; and remember that the policy of Britain, unmistakably Israel, is all foreshadowed in His sure word, and is sure to be finally carried out in accordance with the policy of the Bible, as laid down for Israel.

"And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion, the kingdom shall come to the daughter of Jerusalem."

"The daughter of Zion"—Manasseh—United States of America, "tower or stronghold of the



flock," or people of Manasseh, probably the seat of government—Washington City—"unto thee shall it come even the first dominion," even the Sovereign Authority, even the reigning Sovereign of Israel, or Britain;—"the kingdom"—the people who constitute the kingdom, "shall come to the daughter of Jerusalem;" or to the "flock" and "the fold" of Manasseh; for "I will surely gather (in the West, in America it would appear) the remnant of Israel; I will put them *together* as the sheep of Bozrah, as the flock in the midst of their fold; *they shall make great noise by reason of the multitude of men.*" "Joseph my son is yet alive, I will go and see him before I die." The story of Joseph is going to be repeated. The kingdom, and the first dominion temporarily, shall come to this modern land of Goshen—Joseph's Land.

The 4th chapter of Micah, of which "And thou, O tower of the flock" forms a part, refers unmistakably to the time of the restoration of Israel, and perhaps beyond that time.

The first verse starts in with the statement that "In the *last days* it shall come to pass that the mountain of the House of the Lord (mountain of a house—immense building!) shall be established in the top of the mountains, and it shall be exalted above the hills." This evidently refers to the superb temple yet to be built upon the "lifted up" portion of the holy oblation, or

“offered portion” of the “headquarters of Israel, after they have returned in a Bible sense to repossess the land.

Verses 2 to 7 appear to depict the time after Israel has returned, and apparently become settled; the time between their return and the Gog-Magog fight, or assault of Russia and her allies; the time of Jacob’s rest, for “Jacob shall return and be at rest, and be quiet, and none shall make him afraid,” and during this time the Gentile nations, *many* of them shall come to Jerusalem to be taught of the Lord—“the Gentiles shall come to thy light and kings to the brightness of thy rising,” as Isaiah (lx.) expressed it. The 3d verse seemingly referring to the Gog-Magog affair, or after, when the Eastern Question being finally settled by the destruction of Gog or Russia, and the other powers allied to Gog, Israel will control the whole earth—Christ come—and the millennium begin, when peace shall be universal for a thousand years, *whatever duration of time that may signify*, when “the many people and strong nations” shall have beaten “their swords into plowshares and their spears into pruning-hooks,” and peace under a man’s own vine and fig tree shall be an universal blessing.

In the 6th verse the prophet seems to go back again to *that day*, the day for “the controversy of Zion, and “vengeance of our God,” “the accept-

able year of the Lord," for the *assembling* and *gathering* of Israel; and he evidently refers to three distinct peoples. "In *that day*, saith the Lord, will *I assemble her that halteth*," (Israel-Britain, to whom Micah probably refers (ii. 8), when he says, "Even of late my people is risen up as an enemy, or 'halteth,'); "*and I will gather her that is driven out*" (Columbia—Manasseh—that was driven out to seek "freedom to worship God" in the early days of the colonization of America, and who has since become *lost* to, or independent of Israel-Britain, her mother), "*and her that I have afflicted*"—undoubtedly the Jews, it would seem—"And *I will make her that halted a remnant*," (probably by the "sore destruction" of Britain, which beloved land many may be lothe to leave, and so be destroyed, causing those that escape to be literally a *remnant*), *and her that was cast far off* (or driven out) *a strong nation*, (Manasseh—United States of America—after the union of the two branches of Israel proper—Britain and the United States—in this "land of the West," "far off" from Britain; after "the kingdom shall have come to the *daughter* of Jerusalem," or of Israel," or of Britain—a strong nation" (in the land to which the "driven out ones" came, viz., the United States of America); "*and the Lord shall reign over them*, (apparently the three peoples referred to, viz., Britain, United States, and Jews, or Judah, after they become re-united and

have returned according to the "consumption" decreed) "*in Mount Zion, from henceforth even forever.*"

The 8th verse takes us back probably to that day of vengeance, and means, we assume, that the Royal Sovereign from David descended—the reigning Sovereign—the *first dominion*, the Sovereign Authority, will come with the kingdom or people of Britain to the United States, or "the daughter of Zion." And from the tenor of the ninth verse this will be apt to cause a "crying out," or opposition, to such a procedure, probably from the *blind*, disaffected portion of the people, leading to the inquiry, "Is there no king in thee?" (Manasseh.) "Is thy counsellor perished?" and the trouble, it may be assumed, will be very sore, even to be compared to the pangs of a woman in travail, and may signify the dissolution or breaking in pieces of Manasseh's then form of government, called commonly "a republic," and the bringing forth the union of all Israel. "Is there no king in thee?" is something like the language that Jeremiah makes "the daughter of my people"—*Manasseh*—to utter, "because of them that dwell in a far country," in the matter of the Chinese, as we have assumed in a former article: "Is not the Lord in Zion?" "*Is not her king in her?*" "Is not the Lord in Zion?" has Manasseh (the word means forgetting) forgotten his God? has he forgotten that he is a

part of Zion or Israel, a part of a people who, when in their own land, ages before he became *lost* to the main body of Israel, desired "a king to reign over them" in the days of Samuel. And that after the trial and rejection of Saul of Benjamin, how Jehovah found David of the tribe of Judah, "a man after his own heart," whom He appointed king over Israel, and to whom he promised an *everlasting* perpetuity or succession of his seed and throne; and which seed and throne, it is assumed, is to be found in the reigning royal family of Great Britain, or Israel of to-day.

Now this seed and throne has yet to be established again in Palestine, and to accomplish this purpose of Jehovah He is going to "overturn, overturn, overturn," and alter the changing dynasties and governments of the earth, and even the earth itself, "until *He* come," until Christ comes, whose right the sceptre of Judah is, and I will give it to Him; and one of the overturnings assumedly *must be* the Republic of these United States, for Manasseh must federate with his brethren again, and send his representatives "one of a city, two of a family," to Palestine at the restoration, when Israel, all of them, become "one nation upon the mountains of Israel, and one king is king to them all."

And so it would seem from Jeremiah and Micah, that probably law and order may for a

time be overthrown, leading to the query, "Is thy counsellor perished? is there no law? Is there no king in thee? has rule and order ceased?" and this, from the 10th verse of the 4th chapter of Micah, apparently may come about at a time when from some cause, either from some plague or epidemic then in the land, or from the fear of earthquakes, *or from the effects of earthquakes, or from the overcrowding suddenly of the land*, consequent upon the immense immigration to Manasseh's land, it becomes imperative for the people to fulfil the decree, "Be in pain, and labor to bring forth (a change in your system of government probably), O daughter of Zion, like a woman in travail, for now shalt thou *go forth* out of the city and shalt dwell *in the field*, and thou shalt go even to Babylon"—truly a mystery—"there shalt thou be delivered,"—implying perhaps the necessity of a *dwelling in tents* again for a time for Israel, especially likely when we consider the manner the earth is to be overturned, is "to reel to and fro like a drunkard," and be "removed like a cottage" is to "remove out of its place" in the "great day of the slaughter when the towers fall."

Convulsions such as these would be liable to "overturn" every building upon earth, and make compulsory the "for now shalt thou go forth out of the city, and shalt dwell in the fields;" the Great Pyramid alone of all man's handiwork es-

caping, perhaps. It standing presumably in the very centre of the land surface of the earth, and being built of a form specially to withstand earthquake shocks, might survive the general wreck, and witness still to the divine plans of the Great Architect, Jehovah.

The concluding verses of Micah iv. appear to refer to a time after the Restoration, and almost seem to imply that many nations will be gathered against Israel, the greatest bulk of whom, if the assumption of the "sore destruction" is correct, will be settled in the land of the "daughter of Zion," or Manasseh—United States of America.

The nations apparently will desire the destruction or defilement of Zion—Israel. "Now also many nations are gathered against thee that say, Let her be defiled, and let our eye look upon Zion."

But they know not the thoughts of the Lord, neither understand they His counsel, for He shall gather them (Zion) as the sheaves into the floor."

At the resettlement of Palestine the greater part of the "headquarters, as laid off by Ezekiel (chapter xlvi.), will be in all reason inhabited by the people of the Ten Tribes—Israel proper—the men of North Ireland—Dan—of Britain and her colonies and dependencies—Asher, Naphtali, Ephraim, Reuben, Benjamin, Isaachar, Zebulon

and Gad; while Manasseh—the United States of America—will have one portion—one thirteenth of the “headquarters” distinctively for her representatives—her portion lying between Naphtali and Ephraim; and the Jews or Judah being placed to the north of the “offered portion,” or “holy oblation,” and to the south of the portion of Reuben. Samaria will probably be included in Judah’s lot. Levi, supposed to exist now as Jews with Judah, having a portion of the “holy oblation” allotted to them.

All the tribes will be represented in the profane or commercial city, it will be “common to all the tribes,” and will be situated within the “offered portion,” to the southward of the present Jerusalem, and will, perhaps, take in Hebron and adjacent country.

Thus will Britain, as it were, *be removed* to Palestine, some of the people no doubt remaining in Manasseh’s land, and some settling in the other parts of Israel’s dominions, such as Canada, Australia, and the other possessions—the allotments in Palestine being peopled by the “consumption decreed” to proceed there, by “one from the cities and two from the (tribal) families” of Israel, as from Manasseh, while the Jews, who number perhaps eight millions of people, throughout all the world, will probably all return.

“And Jacob (i. e., all Israel) shall return (to



Zion), and be at rest and be quiet, and none shall make him afraid," (in Palestine) (Jeremiah xxx. 10), while if there is any fighting to be done by Israel before the great final Gog-Magog affair, which takes place in Palestine, it will assumedly be done by the "daughter of Zion," Manasseh's land—the United States of to-day—for "Arise and thresh, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people, and I will consecrate their gain unto the Lord, and their substance to the Lord of the whole earth." (Micah iv. 13.) We have been told by a Jewish Rabbi, in San Francisco, that the Jews have no desire to return to Palestine, all they want is to be left alone, in whatever country they chose to settle, equivalent to saying they did not believe they would ever be restored to Palestine. And the great bulk of the merchants and people of Israel (Britain and the United States) if told that Jerusalem will become the centre for the trade of the earth in a very few years from now, would not "believe the report," but would probably give answer, "*Never in our time.*" Only lately an interview had with a large land holder in California, with a view to his opinion of the future of that part of Israel's dominion, made him predict that San Francisco will ultimately become the "Queen City of the World." What an absurd idea! And yet in ignorance of Jehovah's

will, according to his own feeble imagination, no doubt the *land-grabber* that uttered such nonsense really believed in what he predicted.

And so both Judah and Israel don't believe their Scriptures, perhaps believe Jehovah has promised that which He does not intend to bring to pass, but so surely as the ordinances of the sun and moon are still with us, so surely will Jehovah perform the intentions of His heart, cause Judah and Israel to return *together* again to Palestine, and make Jerusalem a praise and joy in the earth, the "Queen City of the World," "the great exchange market," the "centre of the trade of the whole earth."

Thus are men, through their own *blindness*, and disregard, perhaps unbelief, in God's Word, assuming to themselves to be wiser than the Omnipotent Jehovah, and allotting to districts or cities of the earth the prerogative, the diadem, that alone belongs to Jerusalem; some placing New York, and some again San Francisco, as the future great mart of the earth. How grievously they err, "not knowing the Scriptures, nor the power of God." Jerusalem, by the power and promise of Jehovah, must be *par excellence*, and *shortly, too*, "the praise and joy of the earth."

And even in America, if our assumption of "Atlantis" *should* turn out correct, the spectacle might be presented of some city "down South" (about where the "connecting link" would join

the continents of Africa and America), becoming the leading city of the great West. One thing tremendously strengthening to the "Atlantis assumption" is, that in the approaching wondrous era, when everything is to be hastened (Isaiah lx. 22), and "a short work is to be made in righteousness" (Rom. ix. 28), towards preparing for the coming of "our King," and when "knowledge will be increased" wonderfully, the probability that the trade of the great West with the future greater East is to be carried on by means of comparatively slow ocean routes, does not seem feasible; the idea is of a land passage from the Atlantic, not the Pacific, coast of America, via "Atlantis" and Palestine, etc., to India, China, and the East, the distance, with the accelerated appliances of speed of the future, being accomplished, between say New York and Pekin, inside of ten days; instead of *via* San Francisco and the Pacific Ocean, that at present consumes about forty days. Many will no doubt pooh, pooh our *assumptions*, "we are content to await the fulfilling of the days" for proof of those assumptions; not that we by any means suppose our assumptions will actually turn out to the very mould we have presented them as appearing to us.

God in His own good time will make all things clear and plain, but it is evidently necessary for Him, in view of the disbelief of the present gen-

eration in Him and His word, to employ such convincing means to vindicate His truth before heaven and earth, that shall overturn even all things as at present constituted in the accomplishment of that vindication; and so when the "cities of the nations fall," and the habitations and cities of the earth are destroyed, and He "hisses unto His people from the end of the earth, behold they shall come with speed swiftly," and "Jerusalem shall be built and safely inhabited," and where the certainty is of the trade of the earth centering, to that point the Jews themselves will only be too anxious to proceed, for they still "love greetings in the markets," and to be found where business "booms."

There are some other passages of Scripture that might be cited, that indirectly, perhaps, bear strengtheningly on "the assumption of the sore destruction." Isaiah records that at the day of the Lord of hosts, "The loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone exalted," and a man shall cast his idols of silver, and his idols of gold, . . . to the moles and to the bats, (Isaiah ii.), and Ezekiel states (xlv. 8, 9), "my princes shall no more oppress my people," "let it suffice you O princes of Israel, remove violence and spoil, and execute judgment and justice, take away your exactions from my people saith the Lord God," and Micah foretells "woe to the op-

pressors that covet fields and houses and take them away, so they oppress a man, even a man and his heritage."

These passages it would appear are denunciations against the greedy, avaricious, land-grabbing propensities of the "heads of Jacob and princes of the house of Israel;" against their oppressing the poor of my people; and the desire especially noticeable in our days is to get suddenly wealthy, to increase the idols of silver and gold, which in our generation might possibly be likened to "government bonds and consols;" and they imply that a mighty change will come over the money-grubbing wealthies, and that in that day as we have assumed of the "sore destruction," a plan will be carried out by Jehovah that will settle for all time and impartially, by *that "sore destruction,"* all existing difficulties about land tenure and real estates in Great Britain, etc., and it would appear that "our assumptions" must even bring about *the wiping out of the national debts of both nations—Great Britain and the United States*—and the starting afresh of an entirely better and honester era, in governmental, as well as individual financial affairs. In short that *that day* will usher in "the year of release," "the jubilee of jubilees" for all the "remnant," for those who endure unto the end (in the faith of Christ for Israel, and who still adhere to the Mosaic law for Judah) and are saved from

the coming tribulations and convulsions. "The year of my redeemed is come."

And with business booming everywhere in Israel's dominions, and "our officers peace, and our exactors righteousness," fraud, covetousness, selfishness, adultery, whoredom, and all the sins on the calendar done away with, for "their sins and iniquities I will remember no more," and they (my people) shall all know me, for I will pour out my Spirit upon them saith the Lord; what a prospect opens to those who will compose "the escaped of Israel," the "remnant." And the passport to this glorious jubilee, and a prospect of having one's bones flourish like a herb, and his days extended to the age of a tree, and beyond, even to eternity, to be participators in the glorious millennium, and to be one on whom the second death (after the final judgment) will have no power, is individual faith and belief in Christ Jesus, and through His merits and intercessions with the Father, alone, and His only. No middleman, no substitute, no imposition, no oppression, no foreign man-god, no "pence" to support him, his hirelings, or rotten absolutions; no folding of hands and closing of eyes to crucifixes, images, pictures and the rest of the God-dishonoring paraphernalia of "*the church*," the "mother of harlots," whose priests (lots of them young and lusty), are forbidden to marry, are compelled to break one of the very first ordinances of Je-

hovah, that of propagating their species, but who might preach till doomsday, and then not convince rational beings, that they do not clandestinely, and in a manner repugnant and dishonoring to God and man, nevertheless in most instances do their part to constitute their church "the mother of harlots." From Genesis to Revelation there is no such doctrine taught as theirs. "No one can forgive sins but God only," and Jesus Christ is the same yesterday, to-day, and forever," and requires no middle-man unintelligible-language-impostor to *undertake* to intercede through the late Blessed Mary, now deceased, "now sleeping," or any saint so-called, and passing Him, with prayers or praises to Jehovah, "Whoso cometh to *me*;" "come unto *me*," not through any confessor, priest or impostor, but right straight, of your own *free* will, in house, field, secret chamber, sea or air, wherever you may be; I dwell not in temples made with hands, especially if there is "any graven image, or the *likeness* of anything that is in the heaven above, or in the earth beneath, or in the waters under the earth, contained or allowed to remain in places set apart for my worship, and where I am supposed to dwell. The humble, contrite, heartfelt, personal, "God be merciful to me a sinner," whether offered walking or running, standing up, or sitting down, anywhere, comes right up to me, before the long, paid-with-a-price, second-

hand supplications in an *unknown* tongue (1 Corinthians xiv. 19) of any or all Priests of Baal, or any other man-god.

Anent oppression, haughtiness, etc., the *Weekly* (London) *Times* of February 20, 1880, prints the following:

“On Sunday, Rev. C. H. Spurgeon preached  
“for the first time since his return from Men-  
“tone, in the Metropolitan Temple, which was  
“densely crowded. He delivered a discourse in  
“which he said, the rulers of the world in these  
“days, talked about the vulgar crowd, the ignoble  
“herd. They unscrupulously overthrew king-  
“doms, and made the world crimson with blood  
“and murder.

“England was following that dangerous policy.  
“Her rulers were making bloody wars and op-  
“pressing nations, and they encouraged and con-  
“soled themselves with the reflection, We are a  
“great people, and by-jingo do what we like, it  
“will all come right in the end.”

“But they should remember that pride went  
“before a fall.

“*The proudest and the haughtiest of men and na-  
“tions would yet be brought low and God’s chastise-  
“ments when they did come, would be terrible, even  
“to destruction.*”

From our view of things impending, these can be put down as very remarkable words, especially as they were uttered by a man that does not



believe in the Britain-Israel theory. Had he been aware of that grand truth, had his eyes been opened, and his heart have been of the *understanding* order, he would scarcely have used the language he did, regarding England making "bloody wars and oppressing nations."

He has yet to learn that Great Britain being Israel, has (after the federation with the United States and the Jews) ultimately to control, and direct the policy of the whole earth for Christ, and that being Israel she has been, and is the power, by means of which Jehovah has undertaken to "break in pieces the nations," and that Afghanistan being the "gate" from the north-west into India, the very way—her mortal enemy Gog—Russia would like to enter and seize India, she is bound to possess that "gate;" and also that as Africa will be shortly the actual next door neighbor, to the home of Israel, and the government thereof—Palestine—she (Britain) is also bound to put down by the sword (the material factor generally used by Jehovah through His "battle axe and weapons of war"—Israel,) any insubordination or rebelliousness of any heathen race inhabiting there; and that this "gate possessing," and "putting down of the heathen" must be accomplished before he (Israel) is restored to the Land of Promise, for "Jacob (i. e., all Israel) shall return and be at rest and be quiet and none shall make him

afraid." Israel in Palestine after the restoration must enjoy absolute and complete rest, and be quiet until Gog comes to "take a great spoil," probably at a time, a few years immediately preceeding the millennium.

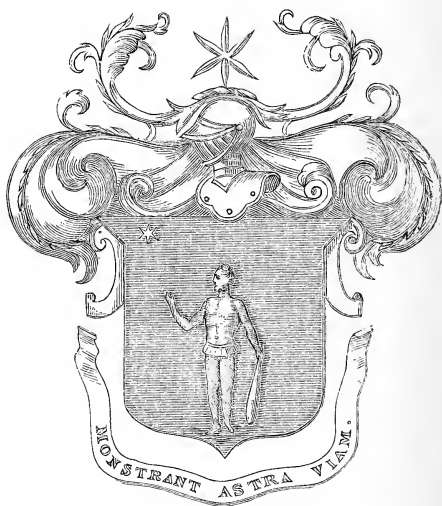
The assumption of some "Israel identifiers" is, that seventy-five years (according to the Great Pyramid) from 1882, will witness the second advent of our glorious Redeemer, and the inauguration of the millennium, by which time Jerusalem—the temple, and the waste cities, the desolations of many generations must be re-built, and inhabited ; Anti-christ have been made manifest, reigned his brief spell in Jerusalem, and been destroyed ; and all the world conquered by Israel by the destruction of that Anti-christ—Gog—Russia and the other nations allied with Gog, *in fact all things foretold to take place before the second coming of Christ is accomplished* ; and as Jerusalem must be the seat of Israel's throne, and of Christ's when He *comes again*, and the profane city the centering point for Israel's and the world's commerce, it hardly seems practicable that Britain will exist as a rival to Palestine ; and so our assumptions keep gathering strength, that when Israel is restored, be it in 1882, 1885, 1957, or at whatever time appointed by Jehovah, events must happen somewhat after the manner we have from the teachings of the Bible endeavored feebly to point out.

And so may God have mercy on all men, speedily bring about the time when He has promised to pour out His Spirit upon the house of Israel, that we may all know Him, and worship Him with one consent; bring back the captivity of His people, and restore the tribes to the inheritance promised to our forefathers, establish and make Jerusalem a praise in the earth, that the nations may know and acknowledge that He is God alone, and that "He ruleth in the kingdoms of men;" and may the grace of Jesus Christ be with us always. Amen.

"Ye cannot serve God and mammon;" so also in the future there cannot be two Londons, or two Jerusalems. *Quicunque vult?*

H. W. OSWALD.

San Francisco, April 21, 1880.



## APPENDIX.

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"And Leah conceived and bore a son, and she called his name Reuben." (Genesis xxix. 32; about B. C. 1752, Bible chronology.)

"Reuben, the first born of Israel, for he was the first born, but forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, the sons of Israel, and the genealogy is not to be reckoned after the birthright." (1 Chronicles v. 1.)

"And Jacob called unto his sons and said, Gather yourselves together that I may tell you that which shall befall you in the *last days*."

Reuben thou art my first born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power.

Unstable as water thou shalt not excel, because thou wentest up to thy father's bed. (Genesis xxxv. 22; Gen. xlix. 3, 4.)

"This is the blessing wherewith Moses, the man of God, blessed the children of Israel before his death."

"Let Reuben live and not die, and let *not* his men be few." (Deut. xxxiii. 1, 6.)

"And the Lord spoke unto Moses and unto Aaron, saying, Every man of the children of Israel shall pitch by his own standard with the ensign of their father's house. On the south side shall be the standard of the house of Reuben." (Numbers ii. 1, 2, 10.)

And associated with Reuben, in his division of the camp in the wilderness, were the tribes of Simeon and Gad (Num. ii. 12, 14), possibly the Welsh and Lowland Scotch of to-day.

"Now the children of Reuben and the children of Gad had a very great multitude of cattle" (Numbers xxxii. 1), and Moses assigned them, with half the tribe of *Manasseh*, their portions east of the Jordan. (Numbers xxxii. 33.)

"For the divisions of Reuben there were great thoughts of heart. Why abodest thou among the sheepfolds to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart." (Judges v. 15, 16.)

(The Reubenites and Gadites apparently must have been the great cattle and sheep farmers of Israel.)

"It appears, by the researches of a late learned writer, that the devices borne on the twelve Hebrew standards (Num. ii.) were the twelve

“signs of the Zodiac (Job xxxviii. 32). Josephus informs us that the twelve tribes of Israel bore the twelve signs on their banners, and the Chaldean paraphrase of a still earlier date, asserting the same, adds that the *figure of a man* was borne on the standard of Reuben, a bull on that of Ephraim, a lion on that of Judah, an eagle on that of Dan. The Targums also attributed to Dan a crowned *serpent* or basilisk.” (*Mazzaroth*, by F. Rolleston, 1862, ii. 48.)

“The four signs of the four leading camps were also portrayed in the cherubic faces (Ezek. i. 10; x. 14; Rev. iv. 7) which thus symbolized the regenerated Hebrew nation in millennial times. It is interesting to know how these signs have been preserved among the Gothic (?) nations of Europe, the descendants of the lost ten tribes.

“Thus we find the twins (Gemini) under a wolf (Benjamin), in Rome, derived from Etruria; and *the wolf again being the peculiar emblem in Normandy* (sic., William the Conqueror); the lion (Judah) in Scotland (sic., James the VI. and I. of England), and Ireland and England: the bull (Ephraim) in England (sic., John Bull); the goat (Naphtali) in Wales; the raven (a probable corruption of eagle for Dan) in Denmark.

“The centaur (Asher) was the royal emblem of King Stephen, while in our ancient private families the signs of the Zodiac, and the tribes are of constant occurrence.”—Footnote page 318—

*Our Israelitish Origin*—by the late John Wilson, of Brighton, England. Fifth Edition.

Reuben's representative sign of the Zodiac—Aquarius, i. e., water power.

"In Aquarius (a man pouring out water) Moses "refers to the man (Deut. xxxiii. 6), *no other sign thus containing a man*; while Jacob refers to "the water, saying: "Unstable as water." (Gen. "xlviii. 4.) In the scheme of redemption the sign "denotes the risen God-man pouring forth the "living water on the church," (which ought to be, and will be, the *Nation* of Israel, and *all* (strangers) who elect to believe in Israel's God and Savior.)—Ed.

(Isaiah xii. 3; Joel ii. 28, 29; Zech. xiii. 1; John vii. 37, 38; Acts ii.; Isaiah xi. 15.)—Rev. A. B. Grimaldi, in No. 21, *Life from the Dead*, page 265.

In "Israel's Jubilee, or 1882," by J. L. Fielden, at page 26, is the following:

"I am indebted to Kenneth R. H. Mackenzie, "Esq., Editor of the "Royal Masonic Magazine," "for the following note concerning Reuben:—

"Apocalypsis Revelata c. 7, § 351 e' Emanuele Swedenborgii."

"Of the tribe of Reuben were sealed twelve thousand."

"Reuben here signifies wisdom from celestial "love, with those who will be in the Lord's "new heaven and new church. In the supreme

“sense, Reuben signifies omniscience; in the spiritual sense, wisdom, intelligence and science, also faith; and in the natural sense, sight. But here Reuben signifies wisdom, because it follows after Judah, who signifies celestial love, and celestial love produces wisdom; for love does not exist without its consort, which is science, intelligence, and wisdom; the consort of natural love is science, that of spiritual love is intelligence, and that of celestial love is wisdom. Reuben signifies these because of his being named from sight, and natural sight is science, spiritual science is intelligence, and celestial sight is wisdom.

“Reuben was also the first born of Jacob, and therefore was called by Israel “my might, the beginning of my strength, the excellency of dignity, and the excellency of power.” (Gen. xlix. 3.)

“Such indeed is wisdom derived from celestial love.”

The “ensign of our father’s house,” as it has come down to us (and it may possibly be a standard of Reuben), is given at the head of this Appendix. A few remarks on that ensign from our own unaided “searchings of heart,” on the possible whereabouts of the head “divisions” of the tribe, and a few other matters must bring our task to a conclusion.

“Behold a son” (or man), having a club—em-



blem of "my heart"—in the left hand, and pointing with the right to a star—emblem of excellency of dignity and of power—with the device or motto, *Monstrant astra viam*—"The stars show the way; crest a "star," emblem, perhaps, of headship, or "excellency of power" (among the tribe); the motto or device possibly having reference to one of the two events, or to both.

Dr. Wild, of Brooklyn, New York, in a sermon reported in *The Champion* of Oct. 25, 1879, uses this language: "Many of the astronomers of to-day are only fledglings in the presence of old Scriptural Job; nor do I wonder greatly that many of them speak lightly of the Bible, for in stature and trimmings they are greatly reduced and bereft in the presence of some of the old patriarchs. It would have astonished some of these fledglings to have visited the Hebrew camp in the wilderness as led by Moses; to have seen the figure of the Zodiac cut out and expressed in this camp of tribes, to have learned that the twelve tribes each had a Zodiacal sign to distinguish it, and that each tribe *could find its place in camp*, or march by looking at the "Zodiac belt of the starlit heaven." *The stars shew the way*; or we have before remarked that apparently Reubenites and Gadites were the great cattle and sheep (especially Reuben, Judges v. 16) farmers of Israel. We have had some experience in sheep raising, both in Australia and

California, and may be allowed the admission that it is the only branch of business we ever really took a liking to, but "unstable as water" has been literally true in our case, in these *last* days, and we have never *excelled* enough to start the business on our own account.

Now Reuben, Gad, and half Manasseh were stock men, and had their portions east of the Jordan, the rest of the tribes of Israel lying between them and the Mediterranean on the west. As their flocks and herds increased, "grass" or "country" had to be found to "run" them over. They could not go West, nor South probably, for the Ishmaelites (their brethren by Hagar)—the Arabs—were there already. To the North was the country of the Assyrians, and so they probably went *East*, towards Persia. When their people were carried captive by the Assyrians (and they were the first tribes that went into captivity) possibly some of their chief men in hunting "grass" had reached the confines or jurisdictions of Persia, and so may have escaped going into captivity.

"Now when Jesus was born in Bethlehem of Judea, in the days of Herod, the king, behold there came *wise* men from the *East* to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His *star* in the east, and are come to worship Him." (Matt. ii. 1, 2) *Monstrat aster viam* (our motto in the singular.) "The

star shows the way," and they follow it, and the *wise* men from the East were possibly the head men—princes, or "kings," or chiefs, or "Magi" of the three Israelitish Tribes—Reuben, Gad and Manasseh. "The star shows the way" to where Jesus lay in the manger," "and when they were come into the house they saw the young child with Mary His mother, and fell down and worshipped Him; and when they had opened their treasures they presented unto Him gifts; gold, and frankincense, and myrrh. And being warned by God in a dream that they should not return unto Herod, they departed into their own country another way" (Matt. ii. 11, 12), and were probably the very first missionaries—the first to manifest Christ to the Gentiles in the parts from whence they came.

That a purely Gentile people who probably "knew not the Lord" even, much less expected the advent of the "King of the Jews," should have been led to find and *worship* Him, hardly appears so reasonable as the assumption that the "wise men" were really Israelites of the tribe of Rueben, Gad and Manasseh. From the tenor of Jacob's words, "Unstable as water, thou shalt not excel;" the Ruebenites, in these *last* days, as probably all through their history, would have to be sought for, among a non-prominent class of the community; they would be likely to be found a poor people as a general thing, in a worldly

view ; nor would they be likely to *excel* in any of the many avocations of life : while from Moses' words—"and let not his men be few"—males would be a distinguishing trait, as predominating in any branches of the tribe which reared families.

Both these conditions have been singularly carried out, in the branch of the family of which the writer is perhaps the *poorest* sample. Owing to the wandering, *unstable* life led by him, the writer, however, must admit, that he knows nothing of his grandfather and that generation ; he assumes however, that the tribe and family, having previously passed through Germany, (where the name it would seem is not an uncommon one) on their way to the "isles afar off," were probably among the earliest inhabitants of Great Britain—and may have settled Scotland especially, and the Northern part of England—Northumbria, while an occasional migration Southward, to about Kent, for instance, may have occurred with other branches of the tribe under different names, as it seems certain must have happened in the case of the family of deponent. This assumption is strengthened by the following extract from an article on "The original inhabitants of Great Britain" by "J. F.," Glasgow, in Hine's *Glory Leader* for October 2, 1878, page 422.

"Dwelling upon the borders of the Euxine

“were the Kimmerii—i. e. Humri, Omri. These  
“were the original inhabitants of North Britain,  
“who, according to the Welsh or British account,  
“came from this very spot, being harassed by the  
“Scythians together with other Celtic peoples,  
“they travelled westward, and ultimately settled  
“in the modern peninsula of Jutland as the  
“Cymbri of the Romans ; they passed into Britain,  
“especially Scotland. They were *Reubenites*,  
“Gadites, and half tribe of Manasseh.”

A subsequent settlement by another branch of Rueben may have occurred in Britain, when the crowd, of whom Harold the Saxon became the acknowledged leader arrived.

If there is the least historical accuracy in Bulwer's account of the Battle of Hastings given in “Harold the last of the Saxons,” then it would seem very probable, that Harold and his men were Ruebenites, for Gurth a brother of Harold is made to carry a great banner or standard, having for a device a fighting *man*, and from the novelist's account it appears, more care was taken to preserve this banner, than the ones representing the Kingdom even, for if memory serves us right, the *man standard* was the last to fall.

Harold's character of *unstableness*, and his connections with Northumbria, where he defeated his brother Tosti, and Kent where he is reported to have lived, support this supposition.

The tribe no doubt, like others, is a scattered

one, its leading oldest branches possibly in Scotland. We have repeated the meaning of the name Rueben, as "Behold a Son;" we understand *Henry* to mean "*hater of wealth*;" and *Oswald* a purely Saxon name, and generally used as a Christian or *given* name, to signify *ruler of a house*; *hero-ruler*.

"My god-fathers and god-mother at my baptism," little dreamt how literally the Henry would apply, supposing the meaning as given to be correct, for that name: as for the significance of the Oswald, the accomplishment if ever to be achieved, must be future, a great part of the past having been spent in *ward* with the *brother crugs*, and under the open firmament, sheets of bark, trees, *gunyahs*, or calico.

A hint or two on Asher and Naphtali as to their whereabouts in Britain:—and for finding Asher, Deborah shall be the guide. "Asher continued on the sea shore, and abode in his breaches" (margin *or creeks*). Judges v. 17. To-day—"they be the tin streamers you,"—the Cornish miners, not generally seamen, for they "*continue* on the sea shore, and abide in their breaches"—or mining pits—holes, or *breaches*, on or near the shore;—or perhaps on creeks when in the Holy Land:—*streaming* or sluicing for tin. "A pasty you," coming within the definition of a "royal dainty:" (Gen. xlix. 20). "Let him be acceptable to his brethren." His brethren know

very little about him, for he's very clanish, and in England don't travel very much—outside of Cornwall, except in emigrant shipping ports—any one meeting him—might imagine with the Irishman—"that he came from the *intarior* of the country."

On the authority of Jacob, (Genesis xlix. 21) "Naphtali is a hind let loose: he giveth goodly words," or was to be loosened in the *last* days.

Now if the goat (Capricornus) is the emblem of Naphtali, and is also a symbol in Wales, it would seem more than likely, that Naphtali's whereabouts can be assigned to the counties that became at different periods, *loosened* or cut away from Wales, before that country became a Principality of Great Britain; such as Monmouthshire, Herefordshire, Gloucestershire, Cheshire, and the like; "Naphtali is a hind (or goat) let loose."

In the re-settlement of Palestine, Ezekiel has apportioned the "head-quarters" into thirteen distinct lots, one portion each for twelve specified tribes, excluding Levi, which tribe has its portion within the thirteenth portion, set apart as the offered portion or holy oblation.

Out of said twelve portions, *Judah, or the Jews, will have one portion only*, besides of course their community in the profane, or business city, which will "be common to all the tribes." Manasseh proper, (*the actual members of the tribe*, of

which some no doubt still are to be found in Great Britain, although the United States is assumed to stand for the nation or "Great People" of Manasseh, a conglomerate cosmopolitan nation), and Dan, the North of Ireland men, will also have one portion each : the rest of the "portions" being occupied by Britishers, Welsh—(Simeon); Scotch—(Gad and Ephraim) ; and English—Rueben, Naphtali, Asher, Issachar, Zebulon, and Benjamin. So that Britain will occupy by far the greatest portion of the Holy Land as apportioned, and this fact strengthens the assumption expressed in the article "The British Isles," namely, that Britain (the first dominion, and the Kingdom, or people) will move out of the isles, and be established securely forever in Palestine ; that is, for so long as *time* endures.

And what an astonishingly prosperous, honest, pure, God-knowing era, is in store for the *remnant* that is spared to possess all these blessings, an era in which, the times of Solomon will be out-done, *and silver, no doubt, as in HIS days, will again be nothing accounted of* (1 Kings x. 21); for upon the mountains of Israel "I will settle you after your old estates, and will do better unto you than at your beginnings, (or when in the land before), and ye shall know that I am the Lord." (Ezek. xxxvi. 11).

Lord "let Rueben live and not die" and grant "by the border of Ephraim from the East side



even to the West side a portion for Rueben." (Ezek. xlvi. 6).

Whether the motto upon "the ensign of our father's house," *the stars show the way*, is the same as that borne on the standard of Reuben of old, deponent knoweth not, (nor could a local editor, nor Dr. Wild, of Brooklyn, N. Y., give Reuben's motto); if it, in a measure, agrees with it, confirmation will thus be given to the assumption of its being a standard of the tribe; and such "ensigns" doubtless are title deeds to *your old estates* in Palestine, for *two* from the families of Israel's tribes (Jeremiah iii. 12), and their different branches probably.

Heraldry may perform its part, in some instances, in distinguishing the different tribes, at the proper time; and should the Ark of the Covenant be forthcoming, no doubt the Urim and Thummim could be called into service; but it would by no means be a surprise to us to learn that Malachi iv. 5, 6, received fulfilment, and Elijah actually appeared again, to restore all things to order in the matter of the manifestation and return of Israel to their land. "Behold, I send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he *shall* turn the hearts of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." This is just what is wanted badly in our part of

the world, and nothing short of some such miracle as this is likely to put an end to *hoodlumism*. In connection with the coming of Elijah, attention may be directed to some strange accounts received through the press last fall—one from Owingsville, Kentucky, Nov. 18th, 1879; the other from Paso Robles, California, Nov. 29th, 1879.—San Fran. *Daily Morning Call*, Nov. 28th, and Dec. 2d (supp't.), 1879.

Both accounts stated that a man had been seen in mid air, who, after remaining in view some minutes, "gesticulating, assuming the attitude of prayer," etc., etc., ascended again until it "vanished from view." How much of truth there is in such statements is a question which we have no right to decide. Such an appearance might at first surprise, but could not frighten. Of one thing we may be certain—that in Jehovah's own good time and way the tribes will be clearly distinguished, and settled by their different families "after their old estates" in Palestine.

Supposing a member of our, or some other branch of this family, to have been one of the commissioners on the part of Great Britain, to arrange the terms of peace after the War of Independence; the coincidence would be rather remarkable, should perhaps the only representative of the family, who has ever lived in America since those days, be the first to point out from

the word of our God, how certain it is the two brothers, Ephraim and Manasseh, must again become united, on the dissolution of the Turkish power.

By the hearty welcome extended to General Grant, as the representative of this nation, during his late memorable foreign tour, all countries on earth nearly (except Cork) admitted that "Manasseh has become a great people."

Jacob's prediction has indeed been verified since peace was made between the brothers, Ephraim and Manasseh; the latter has done his part to *hurry up*, push things to a climax, and if both have *increased* wonderfully, and perhaps also of late years grown fat, and *kicked*; at times *forgotten* their God; still in them, as nations, it is undeniable that the blessings of Jacob and Moses to Joseph, and of Jacob to each, individually have been carried out to the fullest extent, for which all glory be to our God.

The "times and the seasons" now tell us unmistakably that the sticks of Ephraim and his companion tribes (including Manasseh), and of Judah, must very shortly become one, and if an adulterous and wicked generation seeketh a sign, there shall no sign be given them but—Turkey.

"The former things, behold I did them suddenly, and they came to pass—Watch—"For He will finish the work and cut it short in right-

eousness ; because a short work will the Lord make upon the earth."

Lord have mercy upon all of us, and guide *our* feet into the way of peace.

San Francisco, July 17, 1880.

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